ZARATHOSHTI

DAILY PRAYERS

I. J. S. TARAPOREVALA

A FEW

DAILY PRAYERS

FROM

ZARATHOSHTI SCRIPTURES.

SECOND EDITION.

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ZARATHOSHTI SCRIPTURES

Compiled and Translated with annotations

by

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FOREWORD.

There are already a number of editions of the KHORDEH AVESTA, which is the Book of Daily Prayers for all Zarathoshtis. They are of all sizes, with or without Gujarati translations, or with short summaries of each piece. So far there has been no edition containing the texts with translations into English. At the present time most of the Parsi children outside Bombay and the important towns of Gujarat are ignorant of Gujarati. And even in Bombay a good number of those attending "English" schools are more or less unable to read Gujarati. This is particularly the case with our girls. It is for these children, as well as for their parents, that this little book is primarily intended. Every human being, even the "rationalist," needs

some ideals for life. Ordinary people like ourselves call these ideals "religion," the "rationalist" uses perhaps another word. We need not dispute here about words. It is very necessary that our younger generation should realise that Zarathushtra, our Prophet, taught the highest ideals of life and that these are found embodied in the Avestan Scriptures.

In this book I have chosen those prayers which are most frequently used and which are also among the finest. In the translations I have deliberately avoided being literal, yet I have tried to remain as close to the spirit of the original as possible. I have appended "notes" at the end, to which I draw particular attention of the reader. They are meant to explain some of the purely "theological" points, or to draw

attention to some special signification. For all opinions expressed in the notes, as well as for the translation, the compiler alone is responsible.

Our Co-ordinating Council of Zarathoshti Religious Bodies fervently hopes that this little book may supply a needed want. We offer this venture to our younger generation in the hope that it may rouse in them a desire to know more about our ancient heritage—the ideals of life taught by Zarathushtra.

IRACH J. S. TARAPOREVALA.

Andheri, 20th August, 1939.

TO

THE SACRED MEMORY

OF

SETH MERWANJI MUNCHERJI CAMA,

THE TRUE AND FAITHFUL SERVANT

OF

ZARATHUSHTRA



ત્રણ મૂળ કલામો.

અષૅમ્ વૉહૂ

અષૅમ્ વૉહૂ વહિશ્તૅમ્ અસ્તી, ઉશ્તા અસ્તી,

ઉશ્તા અહ્માઇ હ્યત્ અષાઇ વહિશ્તાઇ અષૅમ.

THE THREE PRAYERS.

ASHEM VOHU.

Righteousness[1] is the highest good; that alone is true happiness;

Happiness comes to him, who is righteous for the sake of the highest Righteousness.

યથા અહૂ વઇર્યો

યથા અહૂ વઇર્યો

અથા રતુશ્ અષાત્ ચિત્ હચા;

વંઘ્હેઉશ્ દઝ્દા મનંઘ્હો

શ્યઓથનનાંમ્ અંઘ્હેઉશ્ મઝ્દાઇ;

ક્ષથ્રૅમચા અહુરાઇ આ

યિમ્ દ્રિગુબ્યો દદત્ વાસ્તારૅમ.

YATHA AHU VAIRYO.

Just as the Temporal Ruler[1] is all-powerful among men,

so, too, is the Spiritual Teacher[2], even by reason of his Righteousness ;[3]

the gifts of Good-Mind[4] are for those,

who work for Mazda, the Lord of Life ;

and the Strength of Ahura is given unto him,

who unto his poor brothers giveth help.

યેંઘ્હે હાતાંમ્

યેંઘ્હે હાતાંમ્ આઅત્ યેસ્ને પઇતી વંઘ્હો,
મઝ્દાઓ અહુરો વએથા અષાત્ હચા,
યાઓંઘ્હાંમ્ચા તાંસ્ચા તાઓસ્ચા યઝમઇદે.

YENGHE HATAM.

That person among the living, who, by reason of his Righteousness, is recognised as a worthier worshipper by Mazda Ahura,—that person—man or woman—do we revere.

કૅમ્ ના મજ઼્દા

૧ કૅમ્ ના મજ઼્દા મવઇતે પાયૂમ્ દદાત્,
હ્યત્ મા દ્રૅગ્વાઓ દીદરૅષતા અએનંઘહે ?
અન્યેમ્ થ્વહ્માત્ આથ્રસ્ચા મનંઘહસ્ચા,
યયાઓ શ્યઑથનાઇશ્ અષૅમ્ થ્રઑશ્તા
અહુરા ?
તાંમ્ મોઇ દાંસ્તવાંમ્ દએનયાઇ ફ્રાવઑચા.

૨ કે વૅરૅથ્રૅમ્ જા થ્વા પોઇ સેનગ્હા યોઇ
હૅન્તી,
ચિથ્રા મોઇ દાંમ્ અહૂમ-બિશ્ રતૂમ્ ચીજ઼્દી;
અત્ હોઇ વૅાહૂ સૅરઑષો જન્તૂ મનંઘહા,
મજ઼્દા અહ્માઇ યહ્માઇ વષી કહ્માઇચિત્.

KEM-NA MAZDA.

1. What being, O Mazda, shall grant protection to a mortal like myself,
when the evil-minded threaten to over-power me?
Who can it be other than Thy Fire[1] and Thy Good-Mind[2],—
through whose activities is furthered Thy Righteous Law, O Ahura?
This Knowledge vouchsafe unto me that I may spread Thy Faith.

2. With the help of Thy Words, which are a shield, who shall smite-down our foes?
Clearly unto me a Soul-healing Leader do Thou reveal:
then unto him[3] let Sraosha[4] approach with Good-Mind,—
unto him, O Mazda, whom Thou dost love.

૩ પાત-નો ત્બિશ્યન્તત્ પઇરિ મઝ્દા-ઑસ્ચ આરમઇતિશ્ચ સ્પૅન્તસ્ચ,
નસે દએવી દ્રુક્ષ્, નસે દએવો-ચિથ્રે
નસે દએવો-ફ્રકર્શ્તે, નસે દએવો-ફ્રદાઇતે.

અપ દ્રુક્ષ્ નસે, અપ દ્રુક્ષ્ દ્વાર, અપ દ્રુક્ષ્ વીનસે,

અપાખ્ઍધ્રે અપ-નસ્યેહે, મા મૅરૅન્ચઇનીશ્ ગએથાઓ અસ્ત્વઇતીશ્ અષહે.

૪ નૅમસ્ચા યા આરમઇતિશ્ ઇઝાચા.

અષૅમ્ વોહૂ ૧.

3. Protect us all around from our foes, Ye both, O Mazda and Armaiti.[5]

Perish thou, devilish Druj,[6] perish thou, Devil's spawn, perish thou, Devil-fashioned, perish thou, follower of Devil's laws.

Utterly perish, O Druj; utterly vanish, O Druj; do thou utterly and entirely disappear, O Druj.

Vanish thou utterly in the North[7]; mayest thou never destroy the corporeal creation of Divine Law.[8]

4. Salutations unto Holy Devotion and unto Holy Zeal.

Ashem Vohu (1).

નીરંગે કુસ્તી બસતન.
(અહુરમજ઼્દ ખોદાએ)

૧ અહુરમજ઼્દ ખોદાએ. અહેરેમન અવાદશાંન્ દૂર અવાજ઼ દાશતાર; જ઼દ શેકસ્તેહ બાદ.

૨ અહેરેમન, દેવાંન, દ્રૂજાંન, જાદૂઆંન, દરૂવંદાંન, કીકાંન, કરફાંન, સાસ્તારાંન, ગુનેહગારાંન, આશમોગાંન, દરૂવંદાંન દુશમનાન, ફ્રીઆંન, જ઼દ શેકસ્તેહ બાદ.

૩ દુશ્-પાદશાહાન અવાદશાન બાદ; દુશમનાં સતોહ બાદ; દુશમનાં અવાદશાંન બાદ.

૪ અહુરમજ઼્દ ખોદાએ! અજ઼ હમા

NIRANG-E KUSTI-BASTAN.

(AHURA-MAZDA KHODAE.)

1. Ahura-Mazda is the Lord. May the Evil One[1] be thrust far from us; may he be frustrated and defeated.

2. May the Evil One, the wicked spirits, the false ones, the deluders,[2] those who have left the right path,[3] those wilfully blind,[4] those wilfully deaf,[5] tyrants and doers of evil and distorters of truth, the evil-minded[6] who have strayed from the path of God, the fair seducers[7]—may all these be frustrated and defeated.

3. May wicked rulers be thrust far from us; may the evil-minded be defeated and thrust far from us.

4. O Ahura-Mazda, our Lord! From all my sins do I turn back and I repent.

ગુનાહ પતેત પશેમાનુમ્. અજ હરૂવસ્તીન્ દુશ્મત દુજ્ઝૂખ્ત દુજ્ઝવરૂશ્ત, મેમ્ પ ગેતી મનીદ્, ઓએમ્ ગોફ્ત, ઓએમ કરૂદ્, ઓએમ્ જસ્ત, ઓએમ બૂન્ બૂદ્ એસ્તેદ્; અજ઼્ આન્ ગુનાહ મનશ્ની ગવશ્ની કુનશ્ની, તની રવાંની, ગેતી મીનોઆંની, ઓખે, અવાખ્શ્ પશેમાન્, પ સે ગવશ્ની, પ પતેત્ હોમ્.

પ ક્ષ્નઑથ્ર અહુરહે મજ઼્દાઓ, તરોઇદીતે અંઘ્રહે મઇન્યેઉશ્, હુઇથ્યાવરૂશ્તાંમ્ હ્યત્ વસ્ના ફ઼્રૅરષોતૅમૅમ્.

સ્તઑમિ અષૅમ્.

અષૅમ્ વૉહૂ ૧. યથા અહૂ વઇર્યો ૨.
અષૅમ્ વૉહૂ ૧.

From every evil thought, evil word, and evil deed, which in this world I have harboured in mind, which I have uttered, and which I have committed, or which from me has gone forth, or whose origin I have been[8]; of all such sins against thought, word and deed, pertaining to my body and pertaining to my soul, pertaining to this world or to the world of Spirit,—from all such sins with a contrite heart repenting with triple-pledge[9] do I turn back.[10]

5. Through propitiation of Ahura-Mazda, and through frustration of the Spirit of Evil (we attain) the fulfilment of all, that most perfectly answers to His Will.[11]

I praise Righteousness.

Ashem Vohu (1). Yatha Ahu Vairyo (2). Ashem Vohu (1).

જસ મે અવંઘહે મજ્દ.

૧ જસ મે અવંઘહે મજ્દ.

મજ્દયસ્નો અહ્મી, મજ્દયસ્નો જર-થુશ્ત્રિશ. ફ્રવરાને આસ્તૂતસ્ચા ફ્રવરૅતસ્ચા.

આસ્તૂયે હુમતૅમ્ મનો;

આસ્તુયે હૂખ્તૅમ્ વચો;

આસ્તુયે હ્વર્શતૅમ્ શ્યઓથનૅમ.

૨ આસ્તુયે દએનાંમ્ વંઘુહીમ માઝ્-દયસ્નીમ્, ફ્રસ્પાયઓખ્ધ્રાંમ, નિધાસ્નઇ-થિશૅમ, ખ્એતવદથાંમ્, અષઓનીમ્.

JASA-ME AVANGHE MAZDA.
(THE ZOROASTRIAN CREED.)

1. Come unto my help, O Mazda!
I am a worshipper of Mazda. I profess myself to be a Mazda-worshipper and a follower of Zarathushtra. I am a devoted follower and an ardent supporter of this Faith.

   I solemnly dedicate myself to the true-conceived thought;

   I solemnly dedicate myself to the true-spoken word;

   I solemnly dedicate myself to the true-performed act.

2. I solemnly dedicate myself to the excellent Religion of Mazda-worship, which removes quarrels, which causes swords to be sheathed, which teaches self-sacrifice and which leads to Righteousness.[1]

યા હાઇતિનાંમ્ચા બૂષ્યેઇન્તિનાંમ્ચા મઝિશ્તાચા, વહિશ્તાચા, સ્રએશ્તાચા, યા આહૂઇરિશ્ જરથુશ્ત્રિશ્.

અહુરાઇ મઝ્દાઇ વીસ્પા વૅાહુ ચિનહ્મી.

અએષા અસ્તી દએનયાઓ માઝ્દયસ્નો-ઇશ્ આસ્તૂઇતિશ્.

અષૅમ્ વઁાહૂ ૧.

Of all the Faiths that have been or that shall be,[2] this is the greatest, and best and the loftiest, this Faith of Ahura, revealed by Zarathushtra.

Unto Ahura-Mazda do I attribute all good.

Such is the solemn dedication of the Faith of Mazda-worship.

Ashem Vohu (1).

પાંચ ગાહો

૧ ઉશહિન ગાહ.

ઉષહિનાઇ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; બેરેઝ્યાઇ ન્માન્યાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

૨ હાવન ગાહ.

હાવનેએ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; સાવંઘહેએ વીસ્યાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

THE FIVE GAHS.

1. USHAHINA GAH

(From midnight to daybreak.)

For the worship and the praise, for the propitiation and the glorification of Ushahina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Berezya and the Lord of the House, the Righteous, of Righteousness the Master.

2. HAVAN GAH

(From daybreak to midday.)

For the worship and the praise, for the propitiation and the glorification of Havani the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

૩ રપિથ્વન ગાહ.

રપિથ્વિનાઇ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; ફ્રાદત્-ફ્ષવે જન્તુમાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

૪ ઉજીરન ગાહ.

ઉજયેઇરિનાઇ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; ફ્રાદત્-વીરાઇ દખ્યુમાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

3. RAPITHWINA GAH

(From midday to the middle of the afternoon.)

For the worship and the praise, for the propitiation and the glorification of Rapithwina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-fshu and the Lord of the Province, the Righteous, of Righteousness the Master.

4. UZAYEIRINA GAH

(From the middle of the afternoon to sunset.)

For the worship and the praise, for the propitiation and the glorification of Uzayeirina the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and the glorification of Fradat-vira and the Lord of the Land, the Righteous, of Righteousness the Master.

૫ અઇવિસ્રૂથ્રિમ્ ગાહ.

અઇવિસ્રૂથ્રિમાઇ અઇબ્યિગયાઇ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; ફ્રાદત્‌-વીસ્પાંમ્ હુજ્યાઇતએ જરથુશ્ત્રોતૅમાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

5. AIWISRUTHRIMA GAH

(From sunset to midnight.)

For the worship and the praise, for the propitiation and the glorification of Aiwisruthrima the Righteous, of Righteousness the Master; for the worship and the praise for the propitiation and glorification of Fradat-vispam-hujyaiti and the Holiest Zarathushtra, the Righteous, of Righteousness the Master.

સરોશ્ બાજ્

૧ ક્ષનઑથ્ર અહુરહે મઝ્દાઓ.
અષૅમ્ વૉહૂ ૧.

૨ ૫ નામે યઝ્દાંન્ અહુરમઝ્દ ખોદાએ અવઝૂની, ગોરૂજે ખોરેહ્ અવઝાયાદ.
સરોશ્ અશો, તગી, તન્-ફર્માન્, શેકફ્ત ઝીન્, ઝીન્ અવઝાર્, સાલારે દામાને અહુરમઝ્દ બેરસાદ.

અઝ્ હમા ગુનાહ્...૫ પતેત્ હોમ.
(નીરંગે કુસ્તી બસ્તન, ફ. ૪.)
યથા અહૂ વઇર્યો ૫. અષૅમ્ વૉહૂ ૩.

૩ ફ્રવરાને મઝ્દયસ્નો ઝરથુશ્ત્રિશ્ વીદએવો અહુર-ત્કએષો,
(જે ગાહ હોય તે પઢે)

SRAOSHA BAZ.

1. To the glory of Ahura-Mazda.

   Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His glory and His radiance increase.

May Sraosha the holy, the strong, the Holy-Word incarnate,[1] the Wielder of the effective weapon, the Wielder of the victorious weapon, the Leader of all the creation of Ahura-Mazda, come unto us.

Of all my sins do I repent......with triple pledge I turn back.

(Nirang-e Kusti Bastan, para 4.)

Yatha Ahu Vairyo (5). Ashem Vohu (3).

3. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva,[2] acting in accord with the Law of Ahura,

For the worship and the praise......of Righteousness the Master.

(The appropriate Gah to be recited here.)

૪ સ્રઑષહે અષ્યેહે, તખ્મહે, તનુ-માંથ્રહે, દરૢષી-દ્રઑશ, આહુઇર્યેહે, ક્ષનઑથ્ર યસ્નાઇચ વહ્માઇચ ક્ષનઑથ્રાઇચ ફ્રસસ્તયએચ, યથા અહૂ વઇર્યો જ઼ઓતા ફ્રા મે મ્રૂતે, અથા રતુશ્ અષાત્ચિત્ હચ, ફ્રા અષવ વીદ્વાઓ મ્રઑતૂ.

૫ સ્રઑષૅમ્ અષીમ્, હુરઑધૅમ, વૅરૅથ્રાજનૅમ્, ફ્રાદત્-ગએથૅમ્, અષવનૅમ્ અષહે રતૂમ્ યજ઼મઇદે.

અહુનૅમ્ વઇરીમ્ તનૂમ્ પાઇતિ.

(ત્રણ વખત ભણે.)

યથા અહૂ વઇર્યો ૧.

૬ ☞ કેમ ના મજ઼્દા...

(આખી ભણી જવી.)

યથા અહૂ વઇર્યો ૨.

4. For the worship and the praise, for the propitiation and the glorification of Sraosha the holy, the strong, the Holy-Word incarnate, the Wielder of the victorious weapon, the Upholder of the Law of Ahura,—to the Glory of Sraosha may the Zaota recite before us the "*Yatha Ahu Vairyo*", and may the wise (Rathwi) recite "*atha Ratush ashat-chit hacha*".[3]

5. We worship Sraosha the holy, the beautiful, the victorious, the Bringer of prosperity to the world, the Righteous, of Righteousness the Master.

The Ahuna-Vairya[4] saves the Self.

(*Repeat thrice.*)

Yatha Ahu Vairyo (1).

6. What being, O Mazda, ...

(*Kem-na Mazda.*)

Yatha Ahu Vairyo (2).

૭ યસ્નૅમ્ચ વહ્મૅમ્ચ અઑજસચ જ઼વરૅચ આફ્રીનામિ, સ્રઑષહે, અષ્યેહે, તખ્મહે, તનુ-માંથ્રહે, દરૂષિ-દ્રઑશ્, આહુઇ-ર્યેહે.

અષૅમ્ વૉહૂ ૧.

7. I revere the worship and the praise, the strength and the power of Sraosha the holy, the strong, the Holy-Word incarnate, the Wielder of the victorious weapon, the Upholder of the Law of Ahura.

Ashem Vohu (1).

અહ્માઇ રએશ્ચ.

અહ્માઇ રએશ્ચ ખ્વરૅનસ્ચ, અહ્માઇ તન્વો દ્રવતાતૅમ્, અહ્માઇ તન્વો વઝ્દ્વરૅ, અહ્માઇ તન્વો વૅરૅથ્રૅમ, અહ્માઇ ઇશ્તીમ્ પઓઉરુશ-ખ્વાથ્રાંમ, અહ્માઇ આસ્નાંમ-ચિત્ ફ્રજન્તીમ, અહ્માઇ દરૅઘાંમ્ દરૅઘો-જીતીમ્, અહ્માઇ વહિશ્તૅમ અહૂમ્ અષઓનાંમ્, રઓચંઘ્હૅમ, વીસ્પો-ખ્વાથ્રૅમ્.

અથ જમ્યાત્ યથ આફ્રીનામિ.

અષૅમ વોહૂ ૧.

AHMAI RAESH-CHA.

(May the Lord grant) unto him[1] splendour and glory; unto him health of the body; unto him strength of the body; unto him conquest of the body; unto him happiness of full contentment; unto him progeny with inborn wisdom; unto him long continuance of life and unto him, finally, the Best World of the Righteous, bright and all-glorious.

May it come about as I entreat.

Ashem Vohu (1).

હજ઼ંઘ્રૅમ્.

હજ઼ંઘ્રૅમ્ બઐષજ઼નાંમ્, બઐવરૅ બઐષજ઼નાંમ.

(ત્રણ વખત ભણે.)

અષૅમ વૅાહૂ ૧.

જસ મે અંવઘ્રહે મજ઼દ.

જસ મે અવંઘ્રહે મજ઼દ; જસ મે અવંઘ્રહે મજ઼દ; જસં મે અવંઘ્રહે મજ઼દ.

અમહે હુતાશ્તહે હુરઑધ્યહે, વૅરેથ્રઘ્નહે અહુરધાતહે, વનઇન્ત્યાઓસ્ચ ઉપરતાતો.

રામનો ખાસ્ત્રહે, વયઑશ્ ઉપરે-કઇ-ર્યેહે તરધાતો અન્યાઇશ્ દામાંન્;-અએતત્ તે વયો, યત્ તે અસ્તિ સ્પૅન્તો-મઇન્યઑમ્;-થ્વાષહે ખ઼ધાતહે, જ઼ર્વાનહે અકરનહે, જ઼ર્વાનહે દરેઘો-ખ઼ધાતહે.

અષૅમ વૅાહૂ ૧.

HAZANGREM.

A thousand means of health, ten thousand means of health (may he obtain from the Lord).

(Repeat thrice.)

Ashem Vohu (1).

JASA ME AVANGHE MAZDA.

Come to my help, O Lord!

To the glory of Strength well-created, and of the beautiful Lord of Victory[1] (Behram) created by Ahura, and of the All-conquering Power.[2]

To the glory of Rama of sweet pastures,[3] of Vayu[4] the most efficient, created higher than other creation;—to the glory, O Vayu, of that part of thine which belongs to the Good-Spirit;—to the glory of the Firmament self-sustained, of Boundless-Time, of Time self-sustained for long Aeons.

Ashem Vohu (1).

કૅરફેહ મોજદ.

કૅરફેહ મોજદ ગુનાહ ગુજારેશનેરા કુનમ્, અશાહી રવાન દુશારમ્રા. હમ કેરફેહ હમા વેહાંને હફત કેશવર જમીન, જમીન-પેહેના, રૂદ-દરાના, ખોરશીદ-બાલા, બુન્દેહાદ બેરસાદ.

અશો એદુ, દેરૂ જી.
અથ જમ્યાત યથ આફ્રીનામિ.
અશેમ્ વૉહૂ ૧.

KERFEH MOZD.

To gain the reward of good deeds and to win forgiveness for sins, I perform righteous acts for the love of my Soul. May all good deeds of all good men, throughout the seven spheres[1], get their share of blessings wide as the earth, extensive as the rivers, exalted as the Sun.

May thou be righteous and long-lived.

May it come about as I entreat.

Ashem Vohu (1).

હાવન ગાહ.

૧ ક્ષ્નઑથ્ર અહુરહે મજ઼્દાઓ. અષૅમ્ વૉહૂ ૩.

૨ ફ્રવરાને મજ઼્દયસ્નો જ઼રથુશ્ત્રિશ્ વીદએવો અહુર-ટ્કએષો,

હાવનેએ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ; સાવંઘ્રહેએ વીસ્યાઇચ અષઑને અષહે રથ્વે, યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ.

૩ મિથ્રહે વાઉરૂ-ગઓયઑતોઇશ્ હજ઼ંઘ્રરો ગઑષહે, બએવરૅ ચષ્મનો, અઑખ્તો નામનો યજ઼તહે, રામનો ખ્વાસ્ત્રહે,

HAVAN GAH.

1. To the Glory of Ahura-Mazda.

Ashem Vohu (3).

2. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura,

For the worship and the praise, for the propitiation and glorification of Havani the Righteous, of Righteousness the Master; for the worship and the praise, for the propitiation and glorification of Savangha and the Lord of the Village, the Righteous, of Righteousness the Master.

3. For the worship and the praise, for the propitiation and glorification of Mithra[1] of wide pastures, with a thousand ears and ten thousand

ક્ષ્નઑથ્ર યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ, યથા અહૂ વઇર્યો ઝ઼ઑતા ફ્રા મે મ્રૂતે, અથા રતૂશ અષાત્‌ચિત્‌ હચ ફ્રા અષ઼વ વીધ્વાઓ મ્રઑતૂ.

૪ અહુરૅમ મઝ઼્દાંમ્ અષવનૅમ્ અષહે રતૂમ્ યઝ઼મઇદે;

ઝ઼રથુશ્ત્રૅમ્ અષવનૅમ્ અષહે રતૂમ યઝ઼મઇદે;

ઝ઼રથુશ્ત્રહે અષઑનો ફ્રવષીમ્ યઝ઼મઇદે;

અમેષે સ્પૅન્તે અષઑનાંમ્ યઝ઼મઇદે.

૫ અષાઉનાંમ્ વંઘ્વ઼ીઉહીશ્ સૂરાઓ સ્પૅન્તાઓ ફ્રવષયો યઝ઼મઇદે;

અસ્ત્વતો મનખ઼્યાચ અપ઼નોતૅમૅમ્ રથ્વાંમ્ યઝ઼મઇદે;

eyes, the Worshipful-One of the renowned name,[2] of Rama of sweet pastures,—to the glory of these both, may the Zaota recite before us the "*Yatha Ahu Vairyo*" and may the wise (Rathwi) recite, "*atha Ratush ashat chit hacha*".

4. We worship Ahura-Mazda, the Holy, the Master of Righteousness.

We worship Zarathushtra the Holy, the Master of Righteousness.

We worship the Fravashi[3] of Holy Zarathushtra.

We worship the Righteous Holy Immortals.[4]

5. We worship the excellent, brave Fravashis of the Righteous.

We worship the foremost of the Masters of the mundane and the spiritual worlds.

યએતુશ્તૅમમ્ યજતનાંમ, હુંઘ્નહુનુશ્તૅમૅમ
અષહે રથ્વાંમ અહવિનસાંસ્તૅમૅમ્ ;

જઘ્નમૂશ્તૅમામ્ અષઔનો અષહે રથ્વો
રતુફ્રિતીમ્ યજમઇદે.

૬ હાવનીમ્ અષવનૅમ અષહે રતૂમ્
યજમઇદે;
હુઉર્વ્તાતૅમ અષવનૅમ અષહે રતૂમ્
યજમઇદે;
અમૅરતતાતૅમ્ અષવનૅમ્ અષહે રતૂમ્
યજમઇદે;
આહુઇરીમ્ ફ્રશ્નૅમ અષવનૅમ્ અષહે
રતૂમ્ યજમઇદે;
આહૂઇરીમ તકએષૅમ અષવનૅમ અષહે
રતૂમ્ યજમઇદે;
યસ્નૅમ્ સૂરૅમ્ હપ્તંઘ્નહાઇતીમ્ અષવ-
નૅમ્ અષહે રતૂમ્ યજમઇદે.

We worship the most helpful among the Worshipful-Ones,[5] who is the most worthy and the most supporting among the Masters of Righteousness.

And we revere the most effective prayer of these holy masters of Righteousness.

6. We worship Havani[6] the Holy, the Master of the Righteousness.

We worship Haurvatat the Holy, the Master of Righteousness.

We worship Ameretat the Holy, the Master of Righteousness.

We revere the Holy Question[7] to Ahura leading to Righteousness.

We revere the Holy Law of Ahura[8] leading to Righteousness.

We revere the powerful Yasna Haptanghaiti[9] leading to Righteousness,

૭ સાવંઘ્નહુએમ્ વીસીમ્ચ અષવનૅમ્ અષહે રતૂમ્ યજમઇદે;

અહરયમનૅમ ઇષીમ્ અષવનૅમ્ અષહે રતૂમ્ યજમઇદે, અમવન્તૅમ, વૅરેથ્રાજનૅમ, વિ૯બએષંઘ્નહુૅમ્, વીસ્પ ૯બએષાઓ તઉરૂવયન્તૅમ્, વીસ્પ ૯બએષાઓ તિતરૅન્તૅમ્.

યેા ઉપૅમેા, યેા મધેમેા, યેા ફ્રતૅમેા, જઓઇજીજુયે તરેા માંથ્રૅમ્ પન્ચ ગાથાઓ.

૮ મિથ્રૅમ્ચ વૅાઉરૂ-ગઓૅયઓૅઇતીમ્ યજમઇદે, રામ્ચ ખ્વાસ્ત્રૅમ્ યજમઇદે;

વીસ્પેહે રથ્વેા યસ્નાઇચ વહ્માઇચ, વીસીમ્ચ અષવનૅમ્ અષહે રતૂમ્ યજમઇદે.

7. We worship Savangha and the Lord of the Village, the Righteous, the Master of Righteousness.

We revere the holy Airyema Ishyo[10] leading to Righteousness, which is full of strength and leads to success, which is devoid of hatred, nay, always overcomes all hatred and goes beyond it.

This is the Word of Invocation, the first, the middle and the last; it is the Sacred Word in addition to the five Gathas.

8. We worship Mithra of the wide pastures and we worship Rama of the sweet pastures.

In order to worship and to praise the Lord of the Village we revere the holy Visya,[11] the Master of Righteousness,

૯ મિથ્રૅમ વૉઉરૂ-ગઓયઓઇતીમ હજ઼ંઘ્રૅર-ગઓષૅમ્, બએવરૅ-ચષ્મનૅમ્, અઓખ્તો-નામનૅમ યજ઼તૅમ યજ઼મઇદે;

રામ ખ઼ાસ્ત્રૅમ્ યજ઼મઇદે.

૧૦ થ્વાંમ આતરૅમ અહુરહે મજ઼્દાઓ પુથ્રૅમ્ અષવનૅમ અષહે રતૂમ યજ઼મઇદે;

હુધ જ઼ઓથ્રૅમ્, હુધ અઇવ્યાઓંઘ્નહુનૅમ, ઇમત્ બરૅસ્મ અષય ફ્રસ્તરૅતૅમ્, અષવનૅમ્ અષહે રતૂમ્ યજ઼મઇદે;

અપાંમ નપારૅમ યજ઼મઇદે, નઇરીમ્ સંઘ઼હૅમ્ યજ઼મઇદે, તખ્મૅમ દામોઇશ્-ઉપ-મનૅમ યજ઼તૅમ્ યજ઼મઇદે;

ઇરિસ્તનાંમ્ ઉરૂવાંનો યજ઼મઇદે, યાઓ અષઓનાંમ્ ફ્રવષયો.

9. We worship Mithra of the wide pastures, with a thousand ears and ten thousand eyes, the Worshipful-One of the renowned name.

We worship Rama of the sweet pastures.

10. Thee do we worship, O Fire, Son of Ahura-Mazda, Master of Righteousness.

We revere this holy Baresman,[12] spread with ceremony, which, together with the Libation and the Sacred Girdle,[13] leads to Righteousness.

We worship Apam-Napat,[14] we worship Nairyosangha,[15] we worship the strong Dama-Upamana,[16] the Worshipful-One.

We worship the Souls of the departed who are united to the Fravashis of the Righteous.[17]

૧૧ રતૂમ બॅરॅજન્તॅમ યઝમઇદે યિમ્ અહુરॅમ્ મઝ્દાંમ્, યો અષહે અપનોતॅમો, યો અષહે જઘ્મૂશ્તॅમો;

વીસ્પ સ્રવાઓ ઝરથુશ્ત્રિ યઝમઇદે;

વીસ્પચ હ્વરૂશ્ત ષ્યઓથ્ન યઝમઇદે, વરૂશ્તચ વરૅષ્યમ્નચ.

યેંઘ્હે હાતાંમ્...

યથા અહૂ વઇર્યો ૨.

૧૨ યસ્નॅમ્ચ વહ્મॅમ્ચ અओજસ્ચ ઝવરॅચ આફ્રિનામિ, મિથ્રહે વોઉરૂ-ગओયओઇતોઇશ્ હઝંઘ્રેા-ગओષહે બએવરॅ-ચષ્મનો અओખ્તો નામનો યઝતહે, રામનો ખ્વાસ્ત્રહે.

અષॅમ વॅાહૂ ૧.

અહ્માઇ રएશ્ચ;

હઝંઘ્રેમ્;

જસ મે અવંઘ્હે મઝ્દ;

કॅરૂફેહ્ મોઝ્દ.

11. We worship the Supreme Lord, Ahura-Mazda, Who is the foremost in Righteousness, Who hath advanced furthest in Righteousness.[18]

We revere all the Holy Words of Zarathushtra.

We revere all deeds of goodness, both those already performed and those to be performed.

Yenghe Hatam.

Yatha Ahu Vairyo (2).

12. I revere the worship and the praise, the strength and the power of Mithra of the wide pastures, with a thousand ears and ten thousand eyes, the Worshipful-One of the renowned name, and of Rama of the sweet pastures.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa me avanghe Mazda.

Kerfeh mozd.

આતશ ન્યાઇશ.

૧ ક્ષ્નઑથ્ર અહુરહે મજ઼્દાઓ.

નॅમ્સॅ-તે આતર્શ્ મજ઼્દાઑ અહુરહે હુધાઑ મજ઼િશ્ત યજ઼ત.

અષॅમ્ વૉહૂ ૧.

૨ ૫ નામે યજ઼્દાંન્ અહુરમજ઼્દ ખોદાએ. અવજૂની, ગોરૂજે ખોરેહ્ અવ-જાયાદ્.

આતશ્ બેહેરાંમ્* આદર્ ફ્રા.

અજ઼્ હમા ગુનાહ્... ૫ પતેત્ હોમ.

(નીરંગે કુસ્તી બસ્તન, ફકરો ૪.)

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* ભણનાર સામેના આતશનું નામ ('બેહેરાંમ્', 'આદરાંન', યા 'દાદ્ગાહ') હયાં પઢવું.

ATASH NYAISH.

1. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura well-created, Thou most high among the Worshipful-Ones.
Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

Unto the glorious Fire, the Fire of Behram[1] *
Of all my sins do I repent......with triple pledge do I turn back.
(*Nirang-e Kusti Bastan, para 4.*)

* The proper name of the Fire in front of the worshipper (*Behram, Adaran* or *Dadgah*) should be recited here.

૩ ઉસ્-મોઇ ઉઝારૅષ્વા અહુરા
આર્મઇતી તૅવીષીમ્ દસ્વા,
સ્પેનિશ્તા મઇન્યૂ મઝ્દા,

વંઘ્હુયા જવો આદા,

અષા હઝો એમવત્

વૅહૂ મનંઘ્હા ફ્સૅરતૂમ.

૪ રફ્ધ્રાઇ વૅઉરુચષાને
દોઇષી-મોઇ યા-વે અબિફ્રા,
તા ક્ષથ્રહ્યા અહુરા
યા વંઘ્હેઉશ્ અષિશ્ મનંઘ્હો,
ફ્રો સ્પૅન્તા આર્મઇતે
અષા દએનાઓ ફ્રદક્ષયા.

3. Unfold Thyself within me, O Ahura,
through Armaiti grant me vigour;
through Thy most Holy Spirit, O Mazda,
grant me goodness as reward for my prayer;
through Asha grant me full strength of soul,
and fullness of blessings through Vohu-Mano.[2]

4. That I may be blest, Far-seeing Lord,
unto me reveal Thy priceless gifts,—
the blessings, O Ahura, of Kshathra,
and those of Vohu-Mano as well;
through Righteousness, O Holy Armaiti,
teach unto us the Rules of Faith.[3]

૫ અત્ રાતાંમ્ જરથુશ્ત્રો
તન્વસ્ચીત્ ખ્ખ્યાઑ ઉશ્તનૅમ્
દદાઈતી પઉર્વતાતૅમ
મનંઘ્હસ્ચા વંઘ્હેઉશ્ મજ઼દાઇ,
શ્યઑથનહ્યા અષાઈ યાચા
ઉખ્ધખ્યાચા સ્રઑષૅમ ક્ષથ્રૅમ્ચા.

૬ ક્ષનઑથ્ર અહુરહે મજ઼દાઑ.
(સર નમાવતાં નમાવતાં ભણવું.)
નૅમસ્‌તે આતર્શ મજ઼દાઑ અહુરહે
હુધાઑ મજ઼િશ્ત યજ઼ત.
અષૅમ્ વૉહૂ ૩.
ફ્રવરાને મજ઼દયસ્નો જ઼રથુશ્ત્રિશ્ વીદ-
એવો અહુર-ત્કએષો,
(જે ગાહ હોય તે પડે.)

5. As sacrifice doth Zarathushtra dedicate
the life indeed of his own Self
and he doth offer the best fruit
of his holy Mind unto Mazda:
and to Righteousness doth he surrender
his self and the power of his deeds and
words.[4]

6. To the Glory of Ahura-Mazda.

Salutation to Thee, Fire of Mazda-Ahura, well-created, Thou most high among the Worshipful-Ones.

Ashem Vohu (3).

I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura.

For the worship and the praise......of Righteousness the Master,

(The appropriate Gah to be recited here.)

૭ આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, તવ
આતર્શ પુથ્ર અહુરહે મજ઼્દાઓ;

આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, ખ઼રૅ-
નંઘ્રહો સવંઘ્રહો મજ઼્દધાતહે, અઇર્યનાંમ્
ખ઼રૅનો મજ઼્દધાતનાંમ, કાવયેહેચ ખ઼રૅનંઘ્રહો
મજ઼્દધાતહે;

આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, કવોઇશ
હુઓસ્રવંઘ્રહહે, વરોઇશ હુઓસ્રવંઘ્રહહે
અસ્નવન્તહે ગરોઇશ મજ઼્દધાતહે, ચએ-
ચિસ્તહે વરોઇશ મજ઼્દધાતહે, કાવયેહેચ
ખ઼રૅનંઘ્રહો મજ઼્દધાતહે;

૮ આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, રએ-
વન્તહે ગરોઇશ મજ઼્દધાતહે, કાવયેહેચ
ખરૅનંઘ્રહો મજ઼્દધાતહે;

આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, આતર્શ
સ્પૅન્ત રથએશ્તાર, યજ઼ત પૉઉરૂ-ખરૅનંઘ્રહ,
યજ઼ત પૉઉરૂ-બએષજ઼;

7. Of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire, Son of Ahura-Mazda;

of Fire, Thou Son of Ahura-Mazda, of Glory and Well-being created by Mazda, of the ancient Glory of the Aryan Race[5] created by Mazda, and of the Royal Glory[6] created by Mazda;

of Fire, Thou Son of Ahura-Mazda, of Royal Husravah,[7] of the lake of Husravah,[8] of the Mountain Asnavant[9] created by Mazda, of the lake Chaechista[10] created by Mazda, of the Royal Glory created by Mazda;

8. Of Fire, Thou Son of Ahura-Mazda, of the Mountain Raevant[11] created by Mazda, of the Royal Glory created by Mazda;

of Fire, Thou Son of Ahura-Mazda—O Fire, Thou Holy Warrior, Thou Worshipful-One full of Glory, Thou Worshipful-One full of Healing;—

આથ્રો અહુરહે મઝદાઑ પુથ્ર, મત્ વીસ્પએઇબ્યો આતૅરઇબ્યો, ક્ષથ્રો-નફ્ધ્રો નઇર્યોસંઘહે યઝતહે, ક્ષ્નઑથ્ર યસ્નાઇચ વહ્માઇચ ક્ષ્નઑથ્રાઇચ ફ્રસસ્તયએચ, યથા અહૂ વઇર્યો ઝઑતા ફ્રા મે મ્રૂતે અથા રતુશ્ અષાત્ચિત્ હચ ફ્રા અષવ વીદ્વાઑ મ્રઑતૂ.

૯ યસ્નૅમચ વહ્મૅમ્ચ, હુબૅરૅતીમ્ચ ઉશ્ત-બૅરૅતીમ્ચ, વન્તબૅરૅતીમ્ચ આફ્રિનામિ, તવ આતર્શ્ પુથ્ર અહુરહે મઝદાઑ.

યેસ્ન્યો અહિ વહ્મ્યો;

યેસ્ન્યો બુયાઑ વહ્મ્યો,

ન્માનાહુ મશ્યાકનાંમ.
ઉશ્ત બુયાત્ અહ્માઇ નઇરે,
યસ્-થ્વા બાધ ફ્રાયઝાઇતે,
અએસ્મો જસ્તો, બરૅસ્મો-જસ્તો,
ગઑ-જસ્તો, હાવનો-જસ્તો,

of Fire, Thou Son of Ahura-Mazda, together with all the other Fires,[12] of Nairyosangha, the Worshipful-One who is seated in the hearts of Kings;[13]—to the glory and for the worship and the praise, for the propitiation and the glorification of all these, and to the glory of Fire may the Zaota recite before us the "*Yatha Ahu Vairyo*" and may the wise (Rathwi) recite "*atha Ratush ashat chit hacha*".

9. In words of praise, in words of welcome and in words of triumph, do I extol Thy worship and Thy praise, O Fire, Son of Ahura-Mazda.

Thou art worthy of worship and worthy of praise;

mayest Thou be worshipped and praised for ever

in the dwellings of us mortals.

May happiness attend that man,

who shall sacrifice unto Thee,

fuel in hand, and Barsam in hand,

milk in hand, and mortar in hand.[14]

૧૦ હાઇત્યેા અએરિમ બુયાઑ,
હાઇત્યેા બઑઇધિ બુયાઑ,
હાઇત્યેા પિથ્વિ બુયાઑ,
હાઇત્યેા ઉપસયનિ બુયાઑ;
પૅરનાયુશ્ હરૅથ્રિ બુયાઑ,
દહ્માયુશ્ હરૅથ્રિ બુયાઑ,
આતર્શ્ પુથ્ર અહુરહે મઝ્દાઑ;

૧૧ સઑચિ બુયે અહુમ્ય ન્માને,
મત્-સઑચિ બુયે અહુમ્ય ન્માને,
રઑચહિ બુયે અહુમ્ય ન્માને,
વક્ષથિ બુયે અહુમ્ય ન્માને,
હરૅથ્રમચિત્ અઇપિ જ઼ર્વાનૅમ્,
ઉપ સૂશાંમ્ ફ્રષેા-કૅરૅતીમ,
હધ સૂરયાઑ વંઘહુયાઑ ફ્રષેા-કૅરૅ-
તોઇત્.

10. Mayest Thou receive proper fuel,
mayest Thou receive proper incense,
mayest Thou receive proper nourishment,
mayest Thou receive proper enthronement;
mayest Thou be tended by those of full growth,
mayest Thou be tended by those of full wisdom,
O Fire, Son of Ahura-Mazda;

11. So that Thou mayest blaze forth in this house,[15]
so that Thou mayest be for ever blazing in this house,
so that Thou mayest be shining in this house,
so that Thou mayest be more radiant in this house,
all through the long aeons,
until the mighty Resurrection,[16]
and even after the blessed and mighty Resurrection.

૧૨ હાયાઑ મે આતર્શ્ પુથ્ર અહુરહે મજ્દાઑ,

આસુ ખાથ્રૅમ્, આસુ થ્રાઇતીમ્, આરૂ જીતીમ્,

પૅાઉરૂ ખાથ્રૅમ, પૅાઉરૂ થ્રાઇતીમ્ પૅાઉરૂ જીતીમ્,

મસ્તીમ્, સ્પાનેા, ક્ષ્વિવ્રૅમ હિજ્વાંમ ઉરુને ઊષ,

ખ્રતૂમ્ પસ્ચએત મસિતૅમ્,

મજાઑન્તૅમ્, અપઘરિ-આથ્રૅમ્.

૧૩ નઇર્યાંમ્ પસ્ચએત હાંમ્-વૅરૅતીમ્,
ઑરૅધ્વેા-જ઼ઁગાંમ, અખ્ફન્યાંમ્
(થ્રિષુમ અસ્નાંમચ ક્ષફ્નાંમચ)
આસિતેા ગાતૂમ્, જઘાઉરૂમ.

12. Grant unto me, O Fire, Son of Ahura-Mazda,

joyous[17] welfare, joyous sustenance, joyous living,

full welfare, full sustenance, full living,

fervour and wisdom, a tongue to convince and understanding for the Soul,

and above all, Divine-Wisdom, all-comprehending,
exalted and imperishable.

13. [Grant me, O Fire, Son of Ahura-Mazda,]*

Next, manly courage all encompassing,

ever alert and never asleep,

(sleeping only a third of the day and the night)†
watchful even while resting in bed.

[Grant me also]*

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* These words are not in the text.

† The portion in the brackets is probably an interpolation from some ancient commentary.

ગુશ્રુષાંમ્ આસ્નાંમ્ ફ્રઝન્તીમ,

કરૂષો-રાઝાંમ, ગ્યાખ્નાંમ્,

હાંમ્-રઓધાંમ, હુવાપાંમ્,

આંઝે-બૂજિમ્ હુવીરાંમ,

યા મે ફ્રાધયાત્ ન્માનેંમચ,

વીસેંમચ, ઝન્તૂમચ,
દખ્યૂમચ, દંઘ્હુ-સસ્તીમચ.

૧૪ દાયાઓ મે, આતર્શ પુથ્ર અહુરહે મઝ્દાઓ,
યા મે અંઘ્હત્ અફ્સાઓંઘ્હાઓ,
નૂરેંમચ યવએચતાઇતે,

વહિશ્તેંમ અહૂમ્ અષઓનામ

રઓચંઘ્હેંમ વીસ્પો-ખાથ્રેંમ.
ઝઝે-બુયે વંઘ્હાઉચ મીઝ્દે,
વંઘ્હાઉચ સ્રવહિ,
ઉરૂનએચ દરેઘે હવંઘ્હે.

offspring with inborn wisdom, rising to perfection,
able to rule over lands and to guide assemblies,
harmonious in growth and active in work,
delivering from bondage and high aspiring,
who shall advance the progress of our home,
of our village and of our province
of our country, and who shall make brighter the honour of our land.

14. Grant unto me, O Fire, son of Ahura-Mazda,

that this my wish may be fulfilled,—
at this moment as also for all future ages,—
the attaining of the Best World of the Righteous,
bright and all-glorious.

Thus may I obtain the good reward
and a good name as well,
and eternal bliss for my soul.

૧૫ વીસ્પએઇબ્યો સસ્તીમ બરઇતિ
આતર્શ મજ્દાઓ અહુરહે,
યએઇબ્યો અએમ હાંમ-પચાઇતિ
ક્ષ્નૂનીમ્ચ સૂઇરીમ્ચ.
વીસ્પએઇબ્યો હચ ઇજચેઇતે
હુઍરૅતીમ્ચ ઉશ્ત ઍરૅતીમ્ચ,
વન્ત ઍરૅતીમ્ચ, સ્પિતમ.

૧૬ વીસ્પનાંમ પર-ચરૅન્તાંમ
આતર્શ જસ્ત આદ્ધિધય;
"ચીમ હખ હષે બરઇતી
ફ્રચરૅથ્વાઓ અર્મએષાઇધિ ?"

આતરૅમ્ સ્પૅન્તૅમ્ યજમઇદે,
તખ્મૅમ્ હૅન્તૅમ્ રથએશ્તારૅમ્.

15. Unto all doth He offer instruction,—
He, the Fire of Ahura-Mazda,—
unto all for whom He prepareth,
the evening meal and morning meal;
from all such doth He expect to get
offerings of prayers in words of praise and of welcome,
and in words of triumph, O Sr tama.

16. Of all passing by,
the hands doth Fire observe;
"What doth the friend bring to the Friend,—
"he that fareth forth to Him that sits within ?"[18]
[thus doth He ask.]*
We worship the Holy Fire,
the strong and faithful Warrior.

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* These words are not in the text.

૧૭ આ઼અત્ મેજિ-ષે અએમ બરઇતિ
અએસ્મૅમ્ વા અષય બરૅતમ્,
બરૅસ્મ વા અષય ફ્રસ્તરૅતમ,
ઉરૂવરાંમ્ વા હધાનએપતાંમ્,
આ-હે પસ્ચએત ફ્રીનઇતિ
આતર્શ્ મઝ્દાઓ અહુરહે,
ક્ષ્નૂતો અતૂખ્શિતો હંઘૂહુમ્:

૧૮ "ઉપ-થ્વા હક્ષોઇત્ ગેઉશ્ વાંથ્વ,
ઉપ વીરનાંમ્ પૅઉરૂતાસ્,
ઉપ-થ્વા વૅરૅઝ્વત્ચ મનો,
વૅરૅઝ્વતિચ હક્ષોઇત્ અંઘૂઉહ;
ઉર્વાક્ષ્ અંઘૂઉહ ગય જિઘએષ,
તાઓ ક્ષપનો યાઓ જ્વાહી."
ઇમત્ આથ્રો આફ્રિવનૅમ્,
યો અહ્માઇ અએસ્મૅમ બરઇતિ
હિક્ષ્ રઓચસ્-પઇરિશ્તાં
અષહે બૅરૅજ યઓજ્દાતાંમ.

17. And if that person bringeth unto Him
fuel gathered with Righteousness,
or Barsam spread with purity,
or offereth the plant Hadhanaepata,[19]
then unto him He giveth blessing,
He, the Fire of Ahura-Mazda,
satisfied and unoffended fulfilling all his wishes;

18. "May there be full herds of cattle for thee,
"may there be for thee sons in great number,
"may thine be the mind active in thoughts of good,
"may the spirit of Service thee inspire,
"live thou a life of joyous activity
"for all the nights that are allotted thee".
Such is the loving blessing of the Fire
upon him who bringeth unto Him the fuel,
dry and exposed to the Light
and purified by rules of Righteousness.[20]

૧૯ (બાજમાં પઢે.)[21] અહુરમજ઼્દ ખોદાએ અવજ઼્નીઇ મર્દુમ્, મર્દુમ સર્દગાંન, હમા સર્દગાંન્, હમબાયસ્તે વેહાંન. ઑએમ બેહુદ્દીનઇ માજ઼્દયસ્નાંન, આગહી આસ્તવાની નેકી રસાનાદ.

અએદૂન્ બાદ.

(પ્રગટ પઢે.) યથા અહૂ વઇર્યો ૨.

૨૦ યસ્નॅમ્ચ વહ્મॅમ્ચ અઑજસ્ચ જ઼વરॅચ આફ્રીનામિ, આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, તવ આતર્શ્ પુથ્ર અહુરહે મજ઼્દાઓ;

આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર ખ્અરॅનંઘ્હો સવંઘ્હો મજ઼્દધાતહે, અઇર્યનાંમ્ ખ્અરॅનો મજ઼્દધાતનાંમ, કાવયેહેચ ખ્અરॅનંઘ્હો મજ઼્દધાતહે;

આથ્રો અહુરહે મજ઼્દાઓ પુથ્ર, કવોઇશ્ હુસ્રવંઘ્હહે, વરોઇશ્ હુસ્રવંઘ્હહે, અસ્નવન્તહે ગરોઇશ્ મજ઼્દધાતહે, ચએચિસ્તહે, વરોઇશ્ મજ઼્દધાતહે, કાવયેહેચ ખ્અરॅનંઘ્હો મજ઼્દધાતહે;

19. Ahura-Mazda, Lord! Thou Benefactor of humanity and of the races of mankind and of the other kingdoms of Nature! Thou Ideal of Existence for the righteous! Grant unto me, a believer in the good faith of Mazda-worship, an understanding of it, unshaken fidelity towards it, and the goodness thereof. So may it be!

Yatha Ahu Vairyo (2).

20. I revere the worship and the praise, the strength and power of Fire, Thou Son of Ahura-Mazda, of Thee, O Fire Son of Ahura-Mazda, of Fire, Thou Son of Ahura-Mazda,.. .. of the Royal Glory created by Mazda.

(*Para 7 above.*)

૨૧ આથ્રો અહુરહે મજ઼્દાઑ પુથ્ર, રએ-
વન્તહે ગરેાહ્મશ્ મજ઼્દધાતહે, કાવયેહેચ
ખ઼રૅનંઘ્રહેા મજ઼્દધાતહે,

આથ્રેા અહુરહે મજ઼્દાઑ પુથ્ર, આતર્શ્
સ્પૅન્ત રથએશતાર, યજ઼ત પૅાઉરૂ-ખ઼રૅનંઘ્રહ,
યજ઼ત પૅાઉરૂ-બએષજ;

આથ્રેા અહુરહે મજ઼્દાઑ પુથ્ર, મત
વીસ્પએઇબ્યેા આતૅરૅબ્યેા, ક્ષથ્રેા-નફ઼્થ્રેા
નઇર્યેા-સંઘ્રહહે, યજ઼તહે.

અષૅમ વૅાહૂ ૩.

૨૨ અત તેાઇ આતરૅમ્ અહુરા
અઑજેાંઘ્રહવન્તૅમ્ અષા ઉસૅમહી,

અસીશ્તૅમ્ એમવન્તૅમ,
સ્તેાઇ રપન્તૅ ચિથ્રા-અવંઘ્રહૅમ;

અત, મજ઼્દા, દઇબિષ્યન્તે
જ઼સ્તા-ઇશ્તાઇશ્ દૅરૅશ્તા-અઍનંઘ્રહેમ.

અષૅમ વૅાહૂ ૧.

21. Of Fire, Thou Son of Ahura-Mazda .... Who is seated in the hearts of kings.

(Para 8 above.)

22. And, O Ahura, this Thy Fire,

mighty through Righteousness, do we desire,

the promised powerful

and manifest Help unto the faithful in life;

but, O Mazda, unto him who hates

at Thy more gesture plainly harmful.[22]

Ashem Vohu (1).

અહ્માઇ રએશ્ચ;

હજંઘરૅમ્;

જસ મે અવંઘહે મજ્દ;

કૅરૂકૅહ મોજ્દ.

૨૩ રોજ નેક નાંમ, રોજ પાક નાંમ; રોજ મુબારક (ફલાંન), માહે મુબારક (ફલાંન), ગાહે (ફલાંન), નમાજ દાદારે એહુાંન્ દામાંન્.

ક્ષ્નઑથ્ર અહુરહે મજ્દાઓ. નૅમસ-તે આતર્શ મજ્દાઓ અહુરહે હુધાઓ મજિશ્ત યજત.

અષૅમ્ વૉહૂ ૧.

૨૪ ગુર્જે ખૉરેહ અવજાયાદ આતશ્ બેહે-રાંમ્ આદર ફરા.*

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* ભણનાર સામેના આતશનું નામ ('બેહેરાંમ,' 'આદરાંન', 'દાદ્ગાહ') હયાં પઢવું.

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

23. On this auspicious day bearing the pure and holy name ...., in the auspicious month..... , in the Gah...... we do salute the Creator of all the creatures of the world.

To the Glory of Ahura-Mazda ! Salutation to Thee, Fire of Ahura-Mazda, well-created, Thou most high amongst the Worshipful-Ones.

Ashem Vohu (1).

24. May the radiance of the Fire of Behram,* the glorious Fire, increase.

* Or *Adaran* or *Dadgah* as the case may be.

આદરાંન્ શાહ પીરોઝ્ગર, આદર્ ગુશસ્પ્, આદર ખોર્દાદ, આદર્ બુરઝીન મેહેર્ અવર્ આદરાંન્ ઓ આતશાંન્ કે ૫ દાદ્ગાહ નેશસ્ત્ એઁસ્તેન્દ,

ગુર્જે ખૉરેહ અવઝાયાદ્ મીનોકર્દો અમાવંદ્ પીરોઝ્ગર્ અમાવંદી પીરોઝ્ગરી.

દાદ્ દીન બેહ માઝ્દયસ્નાંન, આગહી રવાઇ ગોઆફ્રંગાંની બાદ્ હફ્તે કેશ્વર્ ઝ્મીન્. અએદુન્ બાદ્.

મન્ આનો આવાયદ્ શુદન, મન્ આનો આવાયદ્ શુદન્, મન્ આનો આવાયદ્ શુદન.

અષઑને અષૅમ્ વૉહૂ ૧.

૨૫ (દક્ષિણ દિશા તરફ મોઢું કરીને પઢે)

દાદારે ગેહાંન દીને માઝ્દયસ્ની દાદે ઝરથુશ્તી.

May the brilliance of the victorious Lord Adar Gushasp, Adar Khordad, Adar Burzin Meher and of other Adarans, and of the other Fires, enshrined in other Dadgahs, increase;

may the radiance of the Fire Mino-Karko[23] increase; may They all, strong and majestic, be gracious unto us in Their strength and majesty.

May the knowledge, extent and fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all its seven regions. So may it be!

I have to realise Him; I have to realise Him; I have to realise Him.[24]

Unto the Righteous Ashem Vohu (1).

25. (Facing the South[25]).

The Creator of the Universe has sent the Faith of Mazda-worship, revealed by Zarathushtra.

નૅમસ્‌-તે અષાઉમ્ સૅવીશતે અરૅદ્વિસૂર અનાહિતે અષઑને.

અષૅમ્ વૅાહૂ ૧.

નૅમેા ઉર્વઇરે વંઘૂઉહિ મઝ્દધાતે અષઑને.

અષૅમ વૅાહૂ ૧.

ક્ષ્નઑથ્ર અહુરહે મઝ્દાઓ.

(સર નમાવતાં ભણવું.)

નૅમસ્‌-તે આતર્શ મઝ્દાઓ અહુરહે હુધાઓ મજિશ્ત યઝત.

અષૅમ વૅાહૂ ૧.

Salutation unto the most beneficent Waters, undefiled and holy.

Ashem Vohu (1).

Salutation unto the good and holy World of Plants, created by Mazda.[26]

Ashem Vohu (1).

To the Glory of Ahura-Mazda!

Salutation unto the Fire of Mazda Ahura, well-created, most high amongst the Worshipful-Ones.

Ashem Vohu (1).

અહુરમઝ્દ યશ્ત.

૧ ક્ષ્નઑથ્ર અહુરહે મઝ્દાઓ. અષૅમ વોહૂ ૧.

૨. ૫ નામે યઝદાંન અહુરમઝ્દ ખોદાએ અવઝૂની, ગોરૂજે ખોરેહ અવઝાયાદ.

દાદાર અહુરમઝ્દ રયોમંદ ખોરેહમંદ મીનોઆંન મીનો બૅરૅતુમ બેરસાદ.

૩ અઝ હમા ગુંનાહ... ૫ પતેત હોમ.

(જુવો 'નીરંગે કુસ્તી બસતન' ફકરો ૪).

ક્ષ્નઑથ્ર અહુરહે મઝ્દાઓ, તરોઇ-દીતે અંગ્રહે મઇન્યેઉશ્. હઇથ્યાવરૂશ્તાંમ્ હાત્ વસ્ના ફ્રૅરષૉતૅમૅમ.

સ્તઑમિ અષૅમ્.

અષૅમ્ વોહુ ૧.

AHURA-MAZDA YASHT.

1. To the Glory of Ahura-Mazda.
Ashem Vohu (1).

2. In the name of Ahura-Mazda, the Lord God, the Beneficent. May His Glory and His Radiance increase.

May the Creator Ahura-Mazda, the Resplendent, the Glorious, the most Spiritual in the Spiritual world, the Supreme, be gracious unto us.

3. Of all my sins do I repent.........with triple pledge I do turn back.

(*Nirang-e Kusti Bastan, para 4.*)

Through propitiation of Ahura-Mazda ..... answers to His Will

(*Nirang-e Kusti Bastan, para 5.*)

I praise Righteousness.

Ashem Vohu (1).

૪ ફ્રસ્તુયે હુમતોઇબ્યસ્ચા, હૂખ્તોઇ-બ્યસ્ચા હ્વર્શ્તોઇબ્યસ્ચા, માંથ્વોઇબ્યસ્ચા વખૅંધ્વોઇબ્યસ્ચા, વર્શ્તવોઇબ્યસ્ચા.

આઇબિગઇર્યા દઇથે વીસ્પા હુમતાચા હૂખ્તાચા હ્વર્શ્તાચા.

પઇતિરિચ્યા દઇથે વીસ્પા દુશ્મતાચા દુઝૂખ્તાચા દુઝ્વર્શ્તાચા.

૫ ફ્રા વે રાહી, અમૅષા સ્પૅન્તા, યસ્નૅમચા વહ્મૅમચા, ફ્રા મનંઘ્હા, ફ્રા વચંઘ્હા, ફ્રા શ્યઓથના, ફ્રા અંઘ્હુયા, ફ્રા તન્વસ્ચીત્ ખ્ખ્યાઓ ઉશ્તનૅમ્.

સ્તઓમિ અષૅમ્.

અષૅમ્ વોહૂ ૩.

૬ ફ્રવરાને મઝ્દયસ્નો ઝરથુશ્ત્રિશ વીદએવો અહુર-ત્કએષો,

(જે ગાહ હોય તે પઢે).

4. I dedicate myself to good thoughts, good words and good deeds in everything that is to be thought, to be spoken and to be performed.

I regard as worthy of esteem all good thoughts, good words and good deeds.

I regard as worthy of renouncing all wicked thoughts, wicked words and wicked deeds.

5. Unto ye, O Holy Immortals, do I offer worship and praise through (my) thoughts, words and deeds, through my life; and I offer the life indeed of my own Self.[1]

I praise Righteousness.

Ashem Vohu (1).

6. I profess myself to be a Mazda-worshipping follower of Zarathushtra, opposed to the Daeva, acting in accord with the Law of Ahura.

(The appropriate Gah to be recited here.)

અહુરહે મઝ્દાઓ રએવતો ખ઼રેનંઘ઼ઉહતો. ક્ષ્નઓથ્ર યસ્નાઇચ વહ્માઇચ ક્ષ્નઓથ્રાઇચ ફ્રસસ્તયએચ, યથા અહૂ વઇર્યો ઝઓતા ફ્રા મે મ્રૂતે, અથા રતુશ્ અષાત્ ચિત હચ ફ્રા અષવ વીધ્વાઓ મ્રઓતૂ.

૭ પેરેસત્ ઝરથુશ્ત્રો અહુરેમ મઝ્દાંમ:
અહુરમઝ્દ, મઇન્યો સ્પેનિશ્ત, દાતરે ગએથનાંમ્ અસ્તવૈતિનાંમ્ અષાઉમ્, કત્ અસ્તિ માંથ્રહે સ્પેન્તહે અમવસ્તેમેમ્, કત્ વેરેથ્રવસ્તેમેમ, કત્ ખ઼રેનંઘ઼ઉહસ્તેમેમ, કત્ યાસ્કેરેસ્તેમેમ ?

૮ કત્ વારેથ્રઘ઼્નયોતેમેમ, કત્ બએષઝ્યોતેમેમ, કત્ ત્બએષો-તઉર્વયાંસ્તેમેમ દએવનાંમ મશ્યાનાંમચ; કત્ વીસ્પહે

For the worship and the praise, for the propitiation and the glorification of Ahura Mazda, the Resplendent the Glorious, to the Glory of Ahura Mazda, may the Zaota recite before us the "*Yatha Ahu Vairyo*", and may the wise Rathwi recite "*atha Ratush ashat chit hacha*".

7. Zarathushtra asked Ahura Mazda ;

"O Ahura Mazda, Spirit most holy, Thou Righteous Creator of the material world,[2] which portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective ?

8. "Which portion smites Evil the best, and which is the most healing ; which portion best overpowers the evil thoughts of evil spirits as well of wicked mortals ; which portion best

અંઘ્રહેઉશ્ અસ્તવતો મન અસ્તિ વીજઘ્-
મિશ્તૅમ; કત્ વીસ્પહે અંઘ્રહેઉશ્ અસ્તવતો
અંઘ્રહુવાંમ અસ્તિ વીમરૅઝિશ્તૅમ?

૯ આઅત્ મ્રઑત્ અહુરો મઝ્દાઑ:
અહ્માકૅમ્ નાંમ, સ્પિતમ ઝરથુશ્ત્ર, યત્
અમૅષનાંમ સ્પૅન્તનાંમ્. તત્ અસ્તિ માંથ્રહે
સ્પૅન્તહે અમૃવસ્તૅમૅમ, તત્ વૅરૅથ્રવસ્તૅમૅમ;
તત્ ખ્અરૅનંઘ્ઉહસ્તૅમૅમ્, તત્ યાસ્કૅરૅસ્તૅમૅમ;

૧૦ તત્ વારૅથ્રઘ્ન્યોતૅમૅમ્, તત્ બએષ-
જ્યોતૅમૅમ; તત્ ત્બએષો–તઉર્વયાંસ્તૅમૅમ
દએવનાંમ મશ્યાનાંમચ; તત્ વીસ્પહે
અંઘ્રહેઉશ્ અસ્તવતો મન અસ્તિ વીજઘ્-
મિશ્તૅમ્, તત્ વીસ્પહે અઘ્નંહેઉશ્ અસ્ત-
વતો અંઘ્રહવાંમ અસ્તિ વીમરૅઝિશ્તૅમ્.

reaches the mind in the midst of all the turmoil of this material world; and which portion best doth cleanse our souls in the midst of all this material creation?"

9. Thereupon did Ahura-Mazda reply[2]: "Our Names, O Spitama Zarathushtra, the Names of Us the Holy Immortals.[3] That portion of the Holy Word is the most powerful, the most conducive to success, the most glorious and the most effective;

10. "That portion smites Evil the best and that is the most healing; that portion best overpowers the evil thoughts of evil spirits as well as of wicked mortals; that portion best reaches the mind in the midst of all (the turmoil) of this material world and that portion best doth cleanse the souls in the midst of all this material creation."

૧૧ આઅત્ અઓખ્ત જરથુશ્ત્રો: ફ્રોઇત્ મે તત્ નાંમ ફ્રશ્નૂઇધિ, અષાઉમ અહુરમજ્દ, યત્ તે અસ્તિ મજિશ્તૅમ્ચ, વહિશ્તૅમચ, સ્રએશ્તૅમચ, યાસ્કૅરૅસ્તૅમૅમ્ચ, વારૅથ્રઘ્નયોતૅમૅમચ, બએષજયોતૅમૅમ્ચ, દ્બએ-ષો-તઉર્વયાંસ્તૅમૅમચ, દ્બએવનાંમ મષ્યા-નાંમચ.

૧૨ યથ અજૅમ તઉર્વયેનિ વીસ્પે દ્બએવ મષ્યાંસ્ચ; યથ અજૅમ્ તઉર્વયેનિ વીસ્પે યાતવો પઇરિકાઓસ્ચ; યત્ માંમ નએ-ચિશ તઉર્વયાત્, નોઇત્ દ્બએવો નએધ મષ્યો, નોઇત્ યાતવો નએધ પઇરિકાઓ.

૧૩ આઅત્ મ્રઓત્ અહુરો મજ્દાઓ: ક્ષથ્ર્ય નાંમ અહ્મિ, અષાઉમ્ જરથુશ્ત્ર;

1. Thereupon Zarathushtra said:
Clearly unto me do Thou declare, these Names, O Holy Ahura Mazda, that which among Thy Names is the mightiest, and the holiest, and the fairest, and the most effective; that which doth best smite the Evil and doth heal the best; that which doth best overcome the evil thoughts of evil spirits as well as of wicked mortals.

2. "[Teach me these,]* so that I may overcome all evil spirits as well as wicked mortals; so that I may overpower all deluders as well as all fair seducers; so that none may overcome me, neither a wicked spirit nor a mortal, neither a deluder nor a fair seducer".

3. Thereupon Ahura Mazda said:
I am the SUSTAINER by name, O holy Zarathushtra; next the SHEPHERD;

* These words are not in the text.

બિત્યો વાંથ્ગ્યો; થ્રિત્યો અવિ-તન્યો; તૂઇર્‍ય અષ-વહિશ્ત; પુખ્ધ વીસ્પ વૅહુ મઝ્દધાત અષ-ચિથ્ર; ક્ષ્તવો યત્ અહિ્મ ખ્રતુશ; હપ્તથો ખ્રતુમાઓ; અશ્તૅમો યત્ અહિ્મ ચિસ્તિશ્; નાઉમો ચિસ્તિવાઓ.

૧૪ દસૅમો યત્ અહિ્મ સ્પાનો; અએવન્દસો સ્પનંઘ્રઉિહાઓ; દ્વદસો અહુરો; થ્રિદસો સૅવિશ્તો; ચથ્રુદસો ઇમત્ વીદ્વએશતવો; પન્ચદસ અવનૅમ્ન; ક્ષ્વશ્દસ હાતમરૅનિશ; હપ્તદસ વીસ્પ-હિષસ્; અશ્તદસ બએષઝ્ય; નવદસ યત્ અહિ્મ દાતો; વીસાંસ્તૅમો અહિ્મ યત્ અહિ્મ મઝ્દાઓ નાંમ.

third the ALL-PERVADING; fourth SUPREME RIGHTEOUSNESS; fifth the WHOLE GOOD CREATION of Mazda, the Seed of Asha[4]; sixth I am KNOWLEDGE; seventh the POSSESSOR OF KNOWLEDGE; eighth I am WISDOM[5]; ninth the MASTER OF WISDOM.

4. "Tenth I am HOLINESS; eleventh the BESTOWER OF HOLINESS; twelfth the LORD OF LIFE; thirteenth the ALMIGHTY; fourteenth I am the FRIEND OF ALL[6]; fifteenth the INVINCIBLE; sixteenth I am the JUST ACCOUNTANT[7]; seventeenth ALL-SEEING; eighteenth the HEALER; nineteenth I am the LAW-GIVER; twentieth I am indeed the LORD OF CREATION by name.

૧૫ યજએષ માંમ, જ઼રથુશ્ત્ર, ખ્શ્ઇતિ અસ્નિ ખ્શ્ઇતિ ક્ષફ્ને યસો-બૅરેતાબ્યો જ઼ઑથ્રાબ્યો. જસાનિ તે અવંઘ્હુએચ રફ્નંઘ્હુએચ અજ઼ૅમ્ યો અહુરો મજ઼્દાઑ. જસાઇતિ તે અવંઘ્હુએચ રફ્નંઘ્હુએચ યો વંઘ્હુશ સ્રઑષો અષ્યો. જસાઑન્તિ તે અવંઘ્હુએચ રફ્નંઘ્હુએચ યાઑ આપો, યાઑસ્ચ ઉર્વરાઑ, યાઑસ્ચ અષાઉનાંમ્ ફ્રવષયો.

૧૬ યેજ઼િ વષિ, જ઼રથુશ્ત્ર, અવાઑ ત્ઁમએષાઑ તઉર્વયો, દ્એવનાંમ્ મષ્યાનાંમચ, યાથ્વાંમ્ પઇરિકનાંમચ, સાથ્રાંમ્ કઑયાંમ કરફ્નાંમચ, મઇર્યનાંમચ બિજ઼ંગ્રનાંમ, અષૅમઑઘનાંમ્ચ બિજ઼ંગ્રનાંમ્, વૅહ્ર્કનાંમચ ચથ્વરૅ-જ઼ંગ્રનાંમ,

15. "Worship Me, O Zarathushtra, by day and by night, with libations worthily offered. And I, Ahura Mazda, will come unto thee bringing thee help and joy. To thee shall also come Sraosha the Holy, bringing thee help and joy. To thee shall come the Waters and the Trees[8] and the Fravashis of the Righteous bringing thee help and joy.

16. "Shouldst thou desire, O Zarathushtra, to overcome the onslaughts of evil spirits and of wicked mortals, of deluders and of fair seducers, of tyrants and of those wilfully blind and wilfully deaf, of two-legged serpents who distort the Truth,[9] and of four-legged wolves,[10]

૧૭ હુએનયાઑસ્ચ પૅરશુ-અઇનિ-
કયાઑ પૅરથુદ્રફ્ષયાઑ અૅરેઠ્વો-દ્રફ્ષયાઑ,
ઉજ઼્ગૅરેપ્તો-દ્રફ્ષયાઑ ખ્રુરૅમ્ દ્રફ્ષૅમ્ બરૅન્ત-
યાઑ, અથ ઇમાઑ નામેનીશ્ દ્રનજયો,
ક્શ્રવ, વીસ્પાઇશ્ અયાંન્ચ ક્ષફ્નસ્ચ.

૧૮ પાયુશ્ચ અહ્મિ; દાતાચ થ્રાતાચ
અહ્મિ; જ઼્નાતાચ મઇન્યુશ્ચ અહ્મિ સ્પૅન્તો-
તૅમો; બએષજ઼્ય નાંમ અહ્મિ, બએષજ઼્યોતૅમ
નાંમ અહ્મિ; આથ્રવ નાંમ અહ્મિ, આથ્રવ-
તૅમ નાંમ અહ્મિ; અહુર નાંમ અહ્મિ,
મજ઼્દાઑ ના:મ અહ્મિ; અષવ નાંમ અહ્મિ,
અષવસ્તૅમ નાંમ અહ્મિ; ખ઼રૅનંઘ઼્હુ નાંમ
અહ્મિ, ખ઼રૅનંઘ઼ુઉહુસ્તૅમ નાંમ અહ્મિ; પૅઉરુ-
દરૂશત નાંમ અહ્મિ, પૅઉરુ-દરૂશતૅમ નાંમ
અહ્મિ; દૂરએ-દરૂશત નાંમ અહ્મિ, દૂરએ-
દરૂશતૅમ નાંમ અહ્મિ.

17. "And of armies in wide battle array with banners unfurled and lifted high, with blood-stained standard held aloft, then thou shouldst mutter[11] and repeat aloud these My Names by day and by night.

18. "For I am the MAINTAINER and the CREATOR and the PROTECTOR; I am the DISCERNING and the HOLIEST SPIRIT; I am the HEALER by name, I am the BEST HEALER by name; I am ATHRAVAN[12] by name, I am the HIGHEST ATHRAVAN by name; I am the LORD OF LIFE by name, I am the LORD OF CREATION by name; I am the RIGHTEOUS by name, I am the MOST RIGHTEOUS by name; I am the GLORIOUS by name, I am the MOST GLORIOUS by name; I am the FULL SEEING by name, I am the FULLEST SEEING by name; I am FAR-SEEING by name, I am the FARTHEST-SEEING by name.

૧૯ સ્પશ્ત નાંમ અહ્મિ, વીત નાંમ અહ્મિ; હાત નાંમ અહ્મિ, પાત નાંમ અહ્મિ, થ્રાત નાંમ અહ્મિ; જ઼્નાત નાંમ અહ્મિ, જ઼્નોઇશ્ત નાંમ અહ્મિ; ફ્રષ્માઑ નાંમ અહ્મિ, ફ્રષ્ષો-માંથ્ર નાંમ અહ્મિ; ઇસૅ-ક્ષથ્રો નાંમ અહ્મિ, ઇસૅ-ક્ષથ્ર્યોતૅમો નાંમ અહ્મિ; નાંમો-ક્ષથ્રો નાંમ અહ્મિ, નાંમો-ક્ષથ્ર્યોતૅમ નાંમ અહ્મિ.

૨૦ અધ્વિશ્ નાંમ અહ્મિ, વીધ્વિશ્ નાંમ અહ્મિ; પઇતિ-પાયુશ્ નાંમ અહ્મિ; ત્બએષો તઉર્વાઑ નાંમ અહ્મિ; હુથ્રવન નાંમ અહ્મિ, વીસ્પવન નાંમ અહ્મિ; વીસ્પ-તશ્ નાંમ અહ્મિ; વીસ્પ-ખ઼ાથ્ર નાંમ અહ્મિ; પૅઉરુ-ખ઼ાથ્ર નાંમ અહ્મિ, ખ઼ાથ્રવાઑ નાંમ અહ્મિ.

19. I am the Watcher by name, I am the All-Pervading by name; I am the Creator by name, I am the Protector by name, I am the Saviour by name; I am the Knowing by name, I am the All-Knowing by name; I am the Lord of Prosperity by name, I am the Holy Word of Prosperity[13] by name; I am the Potent Ruler by name, I am the Omnipotent Ruler by name; I am the Famous Ruler by name, I am the Most Famous Ruler by name.

20. I am the Non-Deceiver by name, I am Far from Deceit by name; I am the Perfect Protector by name; I am the Subduer of Foes by name; I am the Conqueror at one Stroke by name, I am the Conqueror of All by name; I am the Architect of the Universe by name; I am the Universal Light by name, I am the Light Eternal by name, I am the Lord of Light by name.

૨૧ વૅરૅજિ-સચ્યૉક નાંમ અહિ, વૅરૅજિ-સવાઓ નાંમ અહિ; સૅવી નાંમ અહિ, સૂરાચ્યૉ નાંમ અહિ, સૅવીશ્ત નાંમ અહિ; અષ નાંમ અહિ, ઍરૅજ નાંમ અહિ; ક્ષથ્રૂર્ય નાંમ અહિ; ક્ષથ્રૂર્યોતૅમો નાંમ અહિ; હુધાનુશ્ નાંમ અહિ, હુધા-નુશ્તૅમો નાંમ અહિ; ફ્રરચ્યે-સુક નાંમ અહિ.

તાચ્યૉસચ ઇમાચ્યૉ નામેનીશ.

૨૨ યસચ મે અએતહિ અંઘ્નુહ્વો યત્ અસ્તત્રઇન્તિ, સ્પિતમ જરથુશ્ત્ર, ઇમાચ્યૉ નામેનીશ્ દ્રૅનજયો ક્ષ્અપ, પઇતિ વા અસ્નિ પઇતિ વા ક્ષફ્ને;

21. I am the BRILLIANT IN ACTION by name, I am the MIGHTY IN ACTION by name; I am the MIGHTY by name, I am the VALIANT by name, I am the ALMIGHTY by name; I am the RIGHTEOUS by name, I am the EXALTED by name; I am the SOVEREIGN by name, I am the MOST PUISSANT SOVEREIGN by name; I am the WISE by name, I am the WISEST OF THE WISE by name; I am the FAR-SIGHTED by name.

Such are these My Names.

22. And whosoever in this mundane life, O Spitama Zarathushtra, doth mutter and chant aloud these My Names by day or by night;

૨૩ ક્રઅવ ઉસ્ વા હિશ્તો, ની વા પઇધ્યમ્નો; ની વા પઇધ્યમ્નો, ઉસ્ વા હિશ્તો; અઇવ્યાઓઁઘ્હનૅમ્ વા અઇવ્યાઓઁઘ્હયમ્નો, અઇવ્યાઓઁઘ્હનૅમ્ વા બૂજયમ્નો; ફ્રા વા પૂસ હુચ ગાતઓત્, ફ્રા વા પૂસ હુચ જન્તઓત્, ફ્રા વા પૂસ હુચ દંઘ્હઓત્, અવ-જસ દફ્યૂમ આ;

૨૪ નોઇત્ હિમ નર અઇંઘ્હે અયાંન્, નોઇત્ અઇંઘ્હાઓ ક્ષપો, અએંમો દ્રૂતહે દ્રુક્ષ્ મનંઘ્હો અવસ્યાત્; નોઇત્ અકવો, નોઇત્ ચકવો, નોઇત્ ઇષવો, નોઇત્ કરૅત, નોઇત્ વજ્ર, નોઇત્ વીસૅન્તિ અસાનો અવસ્યાત્.

૨૫ વીસાંસ્તચ ઇમાઓ નામેનીશ; પરૂશતસ્ચ પઇરિ-વારસ્ચ વીસૅન્તે, પઇરિ મઇન્યઓયાત્ દ્રુજત્, વરૅન્યયાઅતચ દ્રુઘ્વાં-ઇથ્યાત્, જીજીયૂશાતચ કયધાત્; વીસ્પો-

23. (And doth) chant them, whether getting up or lying down, whether lying down or getting up, whether girding on the sacred girdle or ungirding it, whether starting forth from his own abode or from his own province, whether starting forth from his own land or arriving in a foreign land.

24. Unto such a person shall come, neither during day nor during night, any harm from the evil-minded emissaries of Wrath[14]; neither dart nor discus, neither arrow nor dagger, neither club nor well-hurled bolt shall ever reach him.

25. Such are these Names full of import; they serve as a shield and an encircling defence against the demon-host of the spirit world, against the demons of Varena,[15] against scoffers

મહુરૂકાઅતચ પઇરિ ફ્રવતત, યત્ અંઘ્રશત મઇન્‌ઑાત.

માંનયેન અહે યથ હુજંઘ્રરૅમ્ નરાંમ્ ઍાયુમ્ નરૅમ અઇગ્યાક્ષયેાઇત.

૨૬ કે વૅરૅથ્રૅમ્-જા થ્વા પેાઇ સેનગ્હા યેાઇ હુઁન્તી;

ચિથ્રા મેાઇ દાંમ્ અહ્નૂમ-બિશ રત્નૂમ્ ચીજદી.

અત હેાઇ વૅાહૂ સૅરઓાષેા જન્તૂ મનંઘ્રહા,

મજ઼દા અહ્માઇ યહ્માઇ વષી કહ્માઇચિત.

૨૭ નૅમૅમ્ કવએમ ખરૅનેા, નૅમેા અઇરૂયેને વએજહિ, નૅમેા સઑાકે મજ઼દ-ધાઇતે, નૅમેા અપે દાઇત્યયાઑા, નૅમેા અરૅ-દુયાઑા આપેા અનાહિતયાઑા, નૅમૅમ્ વીસ્પયાઑા અષઑાનેા સ્તેાઇશ.

યથા અહૂ વઇર્યેા ૧૦.

અષૅમ વૅાહૂ ૧૦.

on destruction bent, against the Arch-Fiend, the destroyer of all, the Spirit of Evil.

These names are a defence, as if a thousand men were guarding one man.

26. With the help of Thy Words........ whom Thou dost love.

(*Kem-na Mazda, para 2.*)

27. Salutation to the Royal Glory, salutation to Airyana-Vaeja,[16] salutation to Saoka[17] created by Mazda, salutation to the river Daiti[18] and salutation to the sparkling waters of the Aredvi,[19] salutation to all the creation of the Righteous.

Yatha Ahu Vairyo (10).

Ashem Vohu (10).

૨૮ અહુનૅમ-વઇરીમ યજમઇદે.

અર્ષૅમ્-વહિશ્તૅમ સ્રએશ્તૅમ અમૅષૅમ્ સ્પૅન્તૅમ્ યજમઈદે.

અમૅમ્ચ થ્રિમૅમચ, અઓજસ્ચ વૅરૅથ્રૅમચ, ખરૅનસ્ચ જવર્ૅચ યજમઇદે.

અહુરૅમ મજ઼્દાંમ્ રએવન્તૅમ્ ખરૅનંઘઉહન્તૅમ્ યજમઇદે.

૨૯ યેંઘ્રહે હાતાંમ્ આઅત્ યેસ્ને પઇતિ વંઘ્રહો,

મજ઼્દાઓ અહુરો વએથા અષાત્ હચા.

યાઓંઘ્રહામ્ચા તાંસ્ચા તાઓસ્ચા યજમઇદે.

૩૦ (બાજમાં પઢે) અહુરમજ઼્દ ખોદાએ, અવજૂનીએ મરૂદુમ્, મરૂદુમ્ સરૂદગાંન્, હમા સરૂદગાંન્, હમ્બાયસ્તે વેહાંન્, ઑએમ બેહેદીન્ માજ઼્દયસ્નાંન્, અગાહી આસ્તવાની નેકી રસાનદ; અએદૂન બાદ.

(પ્રગટ પઢે) યથા અહૂ વઇર્યો ૨.

28. We revere the Ahuna-Vairya.

We worship Asha-Vahishta, the highest of the Holy Immortals.

We worship Courage and Strength, Power and Victory, Glory and Vitality.

We adore Ahura Mazda the most Resplendent, the most Glorious.

29. Yenghe Hatam.

30. Ahura Mazda, Lord,.........So may it be!

(Atash Nyaish, para 19.)

Yatha Ahu Vairyo (2).

૩૧ યસ્નેમ્ચ વહ્મેમ્ચ, અઓજસ્ચ જવરૅચ આફ્રીનામિ, અહુરહે મજ઼્દાઓ રએવતો ખરૅનંઘ્વઉહતો.

અષૅમ્ વૉહુ ૧.

૩૨ નિપાયોઇશ્ મષીમ ઉરૂવથૅમ્ યવએતાઇતે, જરથુશ્ત્ર, અઉરૂવથાત્ પશેા દુશમઇન્યઓાત્. મા તૅમ્ ઉરૂવથૅમ્ ફ્રાયવયોઇશ સ્નથાઇ, મા દુજ઼્બૅરૅતએ જયાનાંમ્ અપયતએ. મા યસોઇશ્ અઓમ નરૅમ્ હાઇતામ્, યો ના મજિશ્તૅમ્ યસ્નૅમ યજાઇતે કસિશ્તૅમ યસ્નાત્ ફ્રાયતાત્, અહ્મ યાં અમૅષે સ્પૅન્તે.

૩૩ ઇધ અસ્તિ વૉહુ-મનો, મન દાંમિ જરથુશ્ત્ર; ઇધ અષૅમ્-વહિશ્તૅમ્, મન દાંમિ જરથુશ્ત્રં; ઇધ ક્ષથ્રૅમ-વઇરીમ્, મન દાંમિ જરથુશ્ત્ર; ઇધ સ્પૅન્ત-આર્મઇતિશ્, મન દાંમિ જરથુશ્ત્ર; ઇધ હઉર્વત-અમૅરૅતાત્, યોઇ સ્તો મિજ઼્દૅમ્ અષાઉનાંમ, પરેા-અસ્તિ જસૅન્તાંમ્, મન દાંમિ જરથુશ્ત્ર.

31. I revere the worship and the praise, the strength and the power of Ahura Mazda the Resplendent, the Glorious.

Ashem Vohu (1).

32.[20] Protect always, O Zarathushtra, the friendly mortal from the designs of the unfriendly. Expose not the friend at any time to the blows of the enemy, nor leave him a prey to vexations. Bring not the faithful man to harm, the man who adores us, Holy Immortals, with the longer Yasna and with the shorter Yasna[21] as has been laid down.

33. Here in My abode, O Zarathushtra, dwelleth Vohu-Mano; here in My abode, O Zarathushtra, dwelleth Asha-Vahishta; here in My abode, O Zarathushtra, dwelleth Kshathra-Vairya; here in My abode, O Zarathushtra, dwelleth Spenta-Armaiti; here in My abode, O Zarathushtra, do dwell Haurvatat and Ameretat, who are the Reward of the Righteous, when they go to the world beyond.[22]

૩૪ વએથાચ તન્નચ કુથચ, આઈ અષાઉમ્ જરથુશ્ત્ર. મન પ્રશ્નાચ ચિસ્તિચ યાઇશ્ આ અંધ્રહુશ પઓઉરુયેા બવત્, યથાચ અંધ્રહુન્ અપૅમૅમ્ અંધ્રહુશ.

૩૫ હજંઘ્રૅમ્ બએષજનાંમ બએવરૅ બએષજનાંમ્; હજંઘ્રૅમ બએષજનાંમ, બએવરૅ બએષજનાંમ્; હજંઘ્રૅમ બએષજનાંમ, બએવરૅ બએષજનાંમ્.

જસ મે અવંઘ્રહે મઝ્દ, જસ મે અવંઘ્રહે મઝ્દ, જસ મે અવંઘ્રહે મઝ્દ. અમહે હુતાશ્તહે હુરઓધહે, વૅરૅથ્રઘ્નહે અહુરધાતહે, વનઇન્ત્યાઓસ્ચ ઉપરતાતેા, રપૅ.તહેચ આર્મૈતોઇશ.

૩૬ આર્મઇતિચ રપૅન્તય અએષાંમ્ ત્અએષેા સ્ચિ.દયદૅૅમ; પઇરિ ઉત્તિ વારયદ્ધૅમ; હાંમ્ ગવ નિદ્દરૅજયદ્ધૅમ્, હાંમ્

34. And know, O Holy Zarathushtra, how this has come about. It is through My Spiritual Power and through My Thought "through which Life first comes forth", "so that Creation's purpose be fulfilled".[23]

35. A thousand means of health, ten thousand means of health (may we obtain from the Lord).

Come to my help, O Lord! To the glory of Strength well-created, and of the beautiful Lord of Victory (Behram) created by Ahura, and of the all-conquering Power, and of Spenta-Armaiti (Holy-Piety).

36. May ye cut off the hatred of these foes with the aid of Holy Piety; may ye turn their minds away; may ye bind together their wicked hands and get

જ઼ન્વ જ઼ૅઞ્અયધ્વૅમ્; અઇપિ હૅરૅજ઼્વનૅમ્ દરૅજ઼્વયધ્વૅમ. કથ અષવ, મજ઼્દ, વનત્ દ્રુવન્તૅમ? અષવ વનત્ દ્રુજિમ્, અષવ વનત્ દ્રુવન્તૅમ.

૩૭ ઉષિ અહુરહે મજ઼્દાઓ યજ઼-મઇદે, દરૅથાઇ માંથ્રહે સ્પૅન્તહે.

ફ્રતૂમ અહુરહે મજ઼્દાઓ યજ઼મઇદે, મરૅથાઇ માંથ્રહે સ્પૅન્તહે.

હિજ઼્વાંમ્ અહુરહે મજ઼્દાઓ યજ઼મઇદે, ફ્રવાકાઇ માંથ્રહે સ્પૅન્તહે.

અઓમ્ ગઇરીમ યજ઼મઇદે, યિમ્ ઉષિ-દાંમ્ ઉષિ-દરનૅમ્, પઇતિ અસ્નિ પઇતિ ક્ષફ્ને, યસો-ઍરૅતાબ્યો જ઼્અઓથ્રાબ્યો.

૩૮ આઅત્ અઓખ્ત જરથુશ્ત્રો: ઉપ થ્વા અજ઼ૅમ્, મઇરે, અનુ઼દધ્યાંત્;

સ્પૅન્તયાઓ આર્મઇતોઇશ દાઇથ્યાબ્ય અવાક્શ્નયત મઇર્યો.

their legs entangled; may ye tie them up with chains. When shall the Righteous, O Mazda, overcome the follower of Untruth? Let the Righteous overcome Untruth, let the Righteous overcome the follower of Untruth.

37. We revere the Divine Intelligence of Ahura Mazda by which the Holy Word is grasped.

We revere the Divine Memory of Ahura Mazda by which the Holy Word is retained.

We revere the Divine Speech of Ahura Mazda by which the Holy Word is uttered.

We worship the Mount Ushi-Daren,[24] the Promoter of Wisdom, by day and by night, with libations brought for the ceremony.

38. Thereupon spake Zarathushtra:

"I will smite thee down, O Serpent";[25]

And the Serpent sank into the earth under the eyes of Holy Piety.[26]

૩૯ હુજંઘ્રૅમ્ બએષજનાંમ્, બએ-
વરૅ બએષજનાંમ; હુજંઘ્રૅમ બએષ-
જનાંમ્, બએવરૅ બએષજનાંમ્; હુજંઘ્ર-
રૅમ્ બએષજનાંમ્, બએવરૅ બએષજનાંમ્.

૪૦ અહે નર્શ્ અષઑનો ફ્રવષીમ્ યજ-
મઇદે, યો અરમો ખ઼ન્વાઑ નાંમ. અધાત્
અન્યએષાંમ્ અષઑનાંમ્ ફ્રક્ષ઼્તિ યજાઇ.
ફ્રવરૅત ગઑકૅરનહે સૂરહે મજ઼્દધાતહે,
ગઑકૅરનેમ સૂરૅમ્ મજ઼્દધાતૅમ્ યજ઼મઇદે.

૪૧ ઉષિ અહુરહે મજ઼્દાઑ યજ઼મઇદે,
દરૅથાઇ માંથ્રહે સ્પૅન્તહે.

ખ્રતૂમ્ અહુરહે મજ઼્દાઑ યજ઼મઇદે,
મરૅથ્રાઇ માંથ્રહે સ્પૅન્તહે.

હિજ઼્વાંમ અહૂરહે મજ઼્દાઑ યજ઼મઇદે.
ફ્રવાકાઇ માથ્રહે સ્પૅન્તહે.

અઑામ્ ગઇરીમ્ યજ઼મઇદે, યિમ
ઉષિ-દાંમ્ ઉષિ-દરૅનૅમ પઇતિ અસનિ પઇતિ
પ્રફ્ને, યસો-બૅરૅતાબ્યો જ઼ઑથ્રાબ્યો.

અષૅમ્ વૉહૂ ૧.

(ફકરાં ૪૦ અને ૪૧ ત્રણ વાર પઢે).

39. **Hazangrem.**

40. We pay our homage to the Fravashi of the Holy Man, by name Asmo-khanvat,[27] next do we revere greatly those of the other Holy Ones. As believers in the mighty Gaokarena[28] created by Mazda we do worship the mighty Gaokarena created by Mazda.

41. We revere the Divine Intelligence... ...brought for the ceremony.

(*Para 37.*)

Ashem Vohu (1).

૪૨ હામીમ્ યજમઈદે યાંમ્ આર્મઈ-તીમ્ સ્પૅન્-તાંમ્. યેહે હાથ્રે અષહેચ, અષઑા-નાંમ્ અષ-પઑઇર્યનાંમ્ચ હામનાંમ્.

૪૩ અએતત્ હિમ્ વીસ્પનાંમ્ મઝિ-શ્તૅમ્ હજ્ઘાઇ, અહુમ્ચ રતૂમ્ચ યિમ્ અહુરૅમ્ મજ્દાંમ્; સ્નથાઇ અંઘ્રહે મઇન્યેઉશ્ દ્રવતો, સ્નથાઇ અએષ્મહે ખ્રવી-દ્રઑશ, સ્નથાઇ માજ્ઇન્યનાંમ્ હએવનાંમ્, સ્નથાઇ વીસ્પનાંમ્ હએવનાંમ્, વરૅન્યનાંમ્ચ દ્રવતાંમ્.

(બાજમાં પઢે.) શેકસ્તૅહ ઘનામેન્યો, બર્ અહેરૅમન્ લેઆંનત્ સદ્ હજાર્ બાર્.

૪૪ (પ્રગટ પઢે) ફ્રદથાઇ અહુરહે મજ્દાઓ રએવતો ખરૅનંઘ્ઉહતો; ફ્રદથાઇ અમૅષનાંમ્ સ્પૅન્તનાંમ્; ફ્રદથાઇ તિશ્ત્ર્યેહે સ્તારો રએવતો ખરૅનંઘ્ઉહતો; ફ્રદથાઇ નર્શ

42. We worship Holy Piety, the Builder, who is the reward for Righteousness, of the holy souls who put Righteousness above everything.

43. This is an offering to the Greatest of all, the Lord of the Worlds and the Lord of Divine Wisdom, Ahura Mazda; this shall serve as an uplifted weapon against the Evil One, who follows Untruth, against Wrath, wielding the blood-stained mace, against the wicked ones of Mazandran,[29] against all the wicked ones of Varena, who have followed the Untruth.

May the power of the Evil One be broken. We repudiate him utterly a hundred thousand times.[30]

44. All this is for the glorification of Ahura-Mazda, the Resplendent and the Glorious; for the glorification of the Holy Immortals; for the glorification of the Star Tishtrya[31], resplendent and glorious; for the glorification

અષઑનો; ફ્રદથાઇ વીસ્પનાંમ્ સ્પેંતહે મઇન્યેઉશ દામનાંમ્ અષઑનાંમ.

અષેંમ્ વોહૂ ૧.

અહ્માઇ રએશ્ચ.

હજંઘ્રેંમ્.

જસ મે અવંઘ્રહે મજ્દ.

કેરફેહ્ મોજ્દ.

૪૫ રોજ્ નેક્ નાંમ્ રોજ્ પાક નાંમ્, રોજ્ મુબારક (ફલાન), માહે મુબારક (ફલાન), ગાહે (ફલાન), નમાજ દાદારે ગેહાંન્ દામાંન.

ક્ષ્નઑથ્ર અહુરહે મજ્દાઓ, તરોઇદીતે અંઘ્રહે મઇન્યેઉશ્, હઇથ્યાવર્શતાંમ્ હાત વસ્ના ફ્રષોતેમેમ્. સ્તઑમિ અષેંમ્.

અષેંમ્ વોહૂ ૧.

૪૬ ઓરૂજે ઓરેહ્ અવજાયાદ્ દાદાર અહુરમજ્દ રયોમંદ્ ઓરેહ્મંદ્ મીનોઆંન મીનો બેરેતુમ ઓરસાદ્; અમાવંદ્ પીરોજ્-ગર્ અમાવંદી પીરોજ્ગરી.

of the Man of Righteousness; for the glorification of the entire Holy Creation of the Holy Spirit.

Ashem Vohu (1).

Ahmai raesh-cha.

Hazangrem.

Jasa-me avanghe Mazda.

Kerfeh mozd.

45. On the auspicious day......the creatures of the world.

(*Atash-Nyaish, para 23.*)

Through propitiation of Ahura Mazda... answers to His Will.

(*Nirang-e Kusti Bastan, para 5.*)

Ashem Vohu (1).

46. May the Creator Ahura Mazda, the Resplendent, the Glorious, the Holiest of the Holy, be gracious unto us. May He, strong and majestic unto us in His strength and His majesty.

દાદ્ દીન્ બેહ્ માઝ્દયસ્નાંન્, આગહી રવાઇ ગોઆફ્રીંગાંની બાદ્ હફ્તે કેશ્વર્ ઝમીન્; અએદૂન્ બાદ્.

મન્ આનો આવાયદ્ શુદન્, મન આનો આવાયદ્ શુદન્, મન્ આનો આવાયદ્ શુદન્.

અષઑાને અષૅમ વૉહૂ ૧.

(દક્ષિણ દિશા તરફ મોહોડું કરીને પઢે.)

દાદારે ગેહાંન્, દીને માઝ્દયસ્ની, દાદે ઝરથુશ્ત્રી. નૅમસ્-તે અષાઉમ્ સૅવિશ્તે અરૅદ્વિ સૂર અનાહિતે.

અષઑાને અષૅમ વૉહૂ ૧.

નૅમો ઉર્વઁરે વંઘ્રુઉહિ મઝ્દધાતે.

અષઑાને અષૅમ્ વૉહૂ ૧.

અહુરૅમ મઝ્દાંમ રએવન્તૅમ્ ખ્વરૅનંઘ્રુઉહન્તૅમ્ યઝમઇદે.

અષૅમ્ વૉહૂ ૧.

દાદાર અહુરમઝ્દ રયોમંદ્ ખોરૅહ્મંદ્ મીનોઆંન્ મીનો બૅરૅતૂમ્ બેરેસાદ્.

અષૅમ્ વૉહૂ ૧.

May the knowledge, extent and fame .... I have to attain That.

(*Atash Nyaish, para 24.*)

Unto the Righteous. Ashem Vohu (1).

47. (Facing the South.)

The Creator of the Universe......holy world of plants, created by Mazda.

(*Atash Nyaish, para 25.*)

Unto the Righteous. Ashem Vohu (1).

We worship Ahura Mazda, the Resplendent, the Glorious.

Unto the Righteous. Ashem Vohu (1).

May the Creator Ahura Mazda, the Resplendent, the Glorious, the most Spiritual in the Spiritual World be gracious unto us.
Ashem Vohu (1).

હોરમજ઼્હ યશ્તની નીરંગ.

યા દાદાર્ અહુરમજ઼્દ, એહેરેમન મરેાચીનીદાર્ નેગુનમ્ દીવાન્,

બર્ બૂહને રસ્તાખીજ઼્ તન પસીન્ બીગુમાનમ્.

અષૅમ્ વૉહૂ ૧.

(આ નીરંગ હોરમજદ યશ્ત પઢયા પછી ત્રણ વાર પઢે.)

NIRANG[1] OF THE AHURA MAZDA YASHT.

O Ahura Mazda, our Creator, may I subdue the Evil One, who leads us astray and may I also convert the Daevas as well.

I am absolutely without any doubt or fear as regards the day of Resurrection[2] and the future existence.[3]

Ashem Vohu (1).

NOTES.

The Three Prayers are the most ancient pieces in the Avesta and are regarded as of special sanctity. The *Yatha-Ahu-Vairyo* (also called the *Ahuna-Vairya* or the *Ahunavar*) is the holiest of the three. Each of these three has an ancient commentary upon it, written in the Avesta language, *Yasna* xix-xxi.

Ashem Vohu. This is a short stanza in praise of Righteousness.

1. *Righteousness*, or what we Parsis call *Ashoi* (અશોઈ), is far deeper than mere "purity". The word *Asha* of the Avesta is a very ancient word and scholars have equated it with the

Vedic word *ṛita*; and both the words have to be taken in the highest spiritual sense possible. The nearest English equivalent is *Righteousness* used in the sense in which it is found in the Bible. It represents the eternal Law of Truth, the one great Spiritual Law. The best definition of *Asha* is contained in the beautiful lines of Tennyson:—

> That God, which ever lives and loves,
> One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves.

Yatha-Ahu-Vairyo. This is regarded to be the most ancient, as also the holiest, stanza of the Avesta. The usual name for this verse is *Ahuna-Vairya* which means literally "the Will of the Lord". It embodies, if rightly understood, the Will of God,

inasmuch as it points out the threefold Path to Salvation. In *Yasna*, xix, this verse is said to be the first creation of Ahura-Mazda. Linguistically it is certainly among the oldest verses in the Avesta. The translations of this verse are many and varied, each scholar having tried to render it in his own way.

The stanza is made up of three lines, each of which embodies a spiritual truth. The first line embodies the truth that "Righteousness exalteth a man". In the second line we are asked "to work for the Lord of Life", to perform all work "in His Name". The third line promises "the Strength of the Lord" to all who help their poor brothers. Righteousness brings with it true spiritual understanding and wisdom. Doing everything "in

His Name" implies love of God and devotion. And helping our poor brothers is service of humanity. Thus this exquisite verse embodies the three principles of life to KNOW, to LOVE, to SERVE. In other words, it brings out the perfecting of the human Head, Heart and Hand, in the name of and to the glory of the Supreme Lord Ahura-Mazda.

1-2. The temporal Ruler *Ahu*—and the Spiritual Teacher (or the Dastur)—*Ratu* are often contrasted in Avesta texts.

3. The word Asha here also implies the *Amesha-Spenta* (Holy Immortal), Archangel *Asha Vahishta* or *Ardibehest*. (See below note 4 on *Havan Gah*).

4. Good-Mind here also implies *Amesha-Spenta*, *Vohu-Mano* or *Bahman*.

5. *Kshathru* (Strength) is also an *Amesha-Spenta*.

Yenghe Hatam. The main theme of this beautiful stanza is that true greatness is that conferred by Righteousness and that the true recognition of this comes from Mazda. A man or a woman may be of no consequence in the eyes of the world, but may be very great in the eyes of the Supreme Lord. And we have to learn to recognise this true inward greatness of the Spirit.

Kem-Na-Mazda. This piece is made up of four parts. The first two are stanzas taken from the *Ushtavaiti Gatha*. Para 3 is in prose and is a sort of charm to ward off evil. No. 4

is again a single line from *Gatha Spenta-Mainyu.*

1. The fire here is the inner Spiritual Fire.

2. Good Mind here is the mind filled with devotion to God. Utter faith in Him and resignation to His Will are implied.

3. "Him" is the "Leader" prayed for.

4. *Sraosha.* The literal meaning of the name is "listening" hence "obedience to the Will of the Lord." He is treated as an Angel of the Lord, who brings us inspiration and who is the Guardian of our Souls. "Sraosha coming with Good Mind" means that man should listen to the inner inspiration—to the Voice within—and then, by willing obedience to the

Divine Will, his mind will be filled with Love and be thus purified.

5. *Armaiti* is the fourth of the six *Amesha-Spentas.* She represents Piety and Faith. (See below note 4 on *Havan Gah*).

6. Druj, literally "the enemy." In ancient Iran this name was used for "Untruth", the greatest of our foes on earth. In the great Inscription of Darius at Behistun the most heinous crime mentioned is "telling the untruth." In this passage the word is used for all "evil" generally.

7. North was the direction of evil, the abode of demons, for the Iranians.

8. The word *Asha* has here the significance of "Divine Law".

Ahura-Mazda Khodae. This piece is

recited while tying on the *Kusti*, hence the name *Nirang-i-Kusti Bastan*. The whole, except para 5, is in Pazand, the spoken language of the Sasanian period, when this was composed.

1. "The Evil One" is *Ahriman* or *Angro-Mainyu*.

2. The "deluders" are those who entice the faithful from the right path. The word is used for those who hold up worldly temptations.

3. The word *darvand* means "he who has run away (from the right path)." Our old-fashioned Parsis use the word in the sense of one who is not a Zoroastrian. Strictly speaking, even a Zoroastrian, if he leaves the path of Righteousness, deserves this name.

4-5. The words *kik* and *karaf* are always

used in this special sense.

6. *Dushman* literally means "evil-minded".

7. "Fair-seducers" are frequently mentioned in the Avesta, often in conjunction with "deluders". (See note 2 above).

8. This is a remarkable point. A man is responsible not merely for his sins of commission and omission, but also for the sins of others he may have directly or indirectly caused.

9. Triple-pledge, i.e. of good thoughts, good words and good deeds.

10. The word generally used for "repentance" is *patet*, which literally means "turning back". True repenting is indeed "turning back" from the evil path.

11. This fifth verse is a partial quotation

from the *Gatha* (Yas. 46.19). My translation differs from the usually accepted one of Ervad K. E. Kanga, because I have tried to bring out the spirit of the original Gatha passage. The best way to attain the fulfilment of one's life is to act according to His Will (see note on *Yatha Ahu Vairyo*) by "propitiating" Ahura Mazda and by "frustrating" the Evil One.

Jasa-Me Avanghe Mazda (*The Zoroastrian Creed*). This piece, which is always recited after the *Ahura-Mazda Khodae*, is made up of the last two verses of *Yasna* xii.

1. The four chief characteristics of the faith of Zarathushtra are finely summed up here : (1) Unity, (2) Ahimsa or Harmlessness, (3) Self-Sacrifice

and (4) Righteousness.

2. It might seem an exaggeration to some people to say that our faith is greater than any " that shall be ". But, if we take the whole of *Yasna* xii, we find therein described *a universal religion*, which could be acceptable to all humanity. In fact the three " commandments "—GOOD THOUGHTS, GOOD WORDS and GOOD DEEDS—and the four characteristic features described above (see note 1) are quite sufficient for a human being in any land and in any age.

The Five Gahs. The day is divided into five periods beginning with midnight. These are addressed as " Masters of Righteousness ", because these periods, if spent in acts, words and thoughts of good, lead to Righteous-

ness. Their names also have some signification. *Ushahina* means "belonging to dawn," *Havani* is "the time for the *Haoma* ceremony," *Rapithwina* means "the middle of the day," *Uzayeirina* is "the close of the day" and *Aiwisruthrima* is "the time of reciting prayers." These five "Masters of Time," are associated with other *Ratus* (Spiritual Masters). *Ushahina* is associated with *Berezya* (lit. "Welcoming" or "Ushering in") and *Nmanaya* (Lord of the House). With *Havani* go *Savangha* (lit. "Morning Energy") and *Visya* (Lord of the Village). *Rapithwina* has as associates *Fradat-fshu* (Increaser of cattle) and *Zantuma* (Lord of the Province). *Uzayeirina* goes with *Fradat-vira* (Increaser of human beings) and *Dakhyuma* (Lord of the Land). Final-

ly with *Aiwisruthrima* go *Fradat-vispam-hujyaiti* (Increaser of all good creation) and *Zarathushtrotema* (the Holiest Zarathushtra). A notable feature of these associated powers is the ever increasing scope of their usefulness. Particularly noteworthy are the five Lords, of the House, of the Village, of the Province and of the Country, and finally the Master of Religion—the Teacher of the World. This succession symbolises the grades by which a human being can rise through loving service in ever increasing circles of usefulness, upto the stage of " the Holiest Zarathushtra ", whose love would embrace the whole of humanity.

Sraosha Baz. Sraosha is one of the

holiest in Zoroastrian Angelology. Of the creation of Ahura-Mazda, Sraosha ranks just after the Holy Immortals (see note 4, *Havan Gah*). He is mentioned with the *Amesha-Spentas* and *Atar* (Fire) in the *Gathas*, and these are the only "Angels" whose names occur there. His name—from the root *sru* (to listen; hence, to obey)—means literally "obedience". He represents the Inner Voice in human beings, who renders obedience to the Law of God. He is, therefore, the Guardian of human souls, particularly after death. He is one of the Judges of the soul on the *Chinvat* Bridge where the reward for earthly life is finally adjusted. Hence Sraosha is the most prominent "angel" invoked in all funeral rites. For the living, too, He acts as Guardian during the hours

of darkness. The cock, who by his crowing, heralds the dawn of day, is a bird especially sacred to Sraosha. So great is the position of Sraosha in Zoroastrian Theology that the *Sraosha Baz* is a necessary prelude to all daily prayers.

1. *Holy-Word incarnate* is the special epithet of Sraosha,—naturally following from the literal meaning of His name, " obedience " to God's Will as embodied in the Holy Word.
2. The word *Daeva* used here is in the sense not so much of " Evil " as that of " False ". The worshipper of Mazda understands the distinction between " True " and " False ", the " Eternal " and the " Transient ".
3. " May the Zaota recite....... *hacha* ". This formula occurs in every ceremonial recitation. The *Yatha-Ahu-*

Vairyo, being the most sacred of the holy chants, is treated as a special formula to be used for invoking the aid of Divine Beings. The *Zaota* or *Joti* is the Chief Priest and the " wise " one is the *Rathwi* (or *Raspi*) who is his assistant. The implication of this passage is that only those who are pure and wise are authorised to recite the holy *Ahunavar*. This sacred chant has to be recited with full understanding of its inner meaning, if it is to serve its purpose of " worship, praise, propitiation and glorification " of the Being invoked.

4. Here again we have the power of the *Yatha-Ahu-Vairyo* emphasised. As we saw above the *Ahuna-Vairya* (the Will of the Lord) embodies within itself the three Paths to God ; is thus in a very literal sense, the Word

that saves our Self.

Ahmai Raesh-cha, Hazangrem, Jasa-Me Avanghe Mazda and *Kerfeh Mozd* are usually recited towards the end of every longer "hymn". The first three are quotations from other parts of the Avesta, the fourth is a later composition in Pazand.

Ahmai Raesh-cha is from *Yasna* lxviii. 11 where it forms part of the benediction recited by the priest.

1. "Him" refers to the person upon whom blessings are invoked.

Hazangrem is a bit from *Yasna* lxviii. 15, and is also from the benediction.

Jasa-Me Avanghe Mazda. The opening sentence is from "the Zoroastrian

Creed " (see above). The second para is the praise of *Behram* (see note 1 below), and the third para is the praise of *Rama* (see note 3). Both these are taken from *Sciroza Yasht* I. 20-21. This piece is a glorification of special Divine Beings.

1. *Verethraghna* (later *Behram*), " The Lord of Victory ", was an ancient Aryan divinity. In the Sasanian days Behram was specially venerated and the *Fire of Behram* (*Atash-Behram*), the Fire-Victorious, was regarded the holiest.
2. *Uparatat* is another divinity, typifying Power.
3. *Rama of the sweet pastures* represents " the Joy of Life ". He is associated with *Vayu*.
4. *Vayu*, the Wind, is another Aryan deity. He represents the wind that

brings health and gives life to animals and plants. He is "created higher than other creation", as he works high up in the atmosphere. His activity is twofold, (1) the creative and energizing, "that part which belongs to the Good Spirit", and (2) the destructive.

Kerfeh Mozd is a fine little piece in Pazand, the spoken language of the Sasanian age.

1. The seven spheres are the seven regions into which the Universe has been divided.

Havan Gah. Besides the short Gahs, already given, there are five longer Gahs also. Each is associated with a certain number of Divinities and certain Holy Verses, who are all revered as "Masters of Righteous-

ness."

1. *Mithra* is the Sun in His spiritual aspect as Lord of Light, of Truth, and of Justice. He watches over the whole creation and listens to everything upon earth ; hence His epithets —"with a thousand ears and ten thousand eyes". He is the Aryan *Mitra.* He is pre-eminently the Lord of Truth and Justice. His worship was particularly prevalent in the days of the later Achaemenians (4th century B.C.). After Alexander's conquest Mithra worship spread far and wide all over western Asia and later on it became the dominant religion of the Roman Empire. Mithra was the *Sol invictus* of Rome. The ethical side of Mithra and the discipline enjoined in Mithraism appealed very strongly to the Roman mind. During the first

century of the Christian era, there was a time when the balance was even between Mithraism and Christianity as the paramount religion of the Roman Empire. During that period temples of Mithra were erected, all over Europe, even as far north as England and Germany.

2. Mithra is a *Yazata*, a "Worshipful-One", whose name is renowned (lit. "uttered") everywhere.

3. *Fravashi* or *Faroher* is the eternal, immutable, ever-pure essence of our being. Man is not merely the physical body plus the vital life, but there are several other "principles" that make up the whole man. Of these, *Fravashi* is the divine essence, which is never sullied by the shortcomings of flesh upon earth.

4. The *Holy Immortals*, the *Amesha-*

Spenta, are six in number. They are the highest and the first among the creation of Ahura-Mazda. Sometimes Ahura-Mazda is reckoned with them, making up with them the "Seven Holy Immortals". They are emanations of the Divine. They fall into two well-marked groups—the first three representing the Father-aspect and the remaining three representing the Mother-aspect of the Supreme. The names of the last three are of the feminine gender. These six are: 1. *Vohu Mano* (*Behman*), 2. *Asha-Vahishta* (*Ardibehest*), 3. *Kshathra-Vairya* (*Shehrivar*), 4. *Spenta-Armaiti* (*Spendarmad*), 5. *Haurvatat* (*Khordad*) and 6. *Ameretat* (*Amardad*). All these six are mentioned in the *Gathas*. These names are sometimes to be taken as "personifications" of the cardinal

virtues. But in many passages mere "personification" does not quite suit, because they are thought of as distinct entities.

Vohu-Mano (*Behman*), literally "Good-Mind", is the first of the Holy Immortals. He represents, above everything else, Power of Love, for goodness of mind is essentially Love. This Love can manifest itself (1) as Devotion to God, the Love of the Mystic—the *eshq* of the later Sufis, and (2) as Love for the creatures of God. Both these interpretations are to be found applicable in the *Gathas*. It is often said that the doctrine of mystic Love (*bhukti*) is not clearly developed in Zoroastrianism, but the correct interpretation of *Vohu-Mano* gives valuable clues. The Love of the creatures of God, as represented by Vohu-Mano, in-

cludes not merely humanity, but also embraces all living (animal) creation. All animals, particularly cattle, so useful to mankind, are the special care of Vohu-Mano.

Asha-Vahishta (*Ardibehest*) means literally " the Best Righteousness ". He represents the highest possible concept of Truth and Right*. His special symbol is the Fire, for it is the holiest and purest of God's elements. Fire possesses two important characteristics :—it has the property of transmuting everything it touches into a semblance of itself and it always flames *upwards*. These two characteristics of Fire aptly symbolise the magic power of Righteousness, which transmutes the lower passions

* Similar to the idea in the Bible where Christ talks of " Righteousness ".

of man and leads him upwards. *His* special care is the human kingdom.

Kshathra-Vairya (*Shahrivar*) literally is "Power at Will."* He represents the Strength of the Lord and the Path of Service. He represents Kingly Power and Royalty upon earth —not so much the pomp and grandeur of kings, but rather their power to protect their subjects. His special care is the mineral kingdom.

Spenta-Armaiti (*Spendarmad*) literally means "Holy Devotion". She is the first of the Mother-Trinity of the Holy Immortals. She represents firm, unswerving faith in and loyalty towards God and His commands. She watches over religion and inspires the faithful. At the very beginning

* Sometimes the name is given as *Vohu-Kshathra* (the Good, or Great, Power).

of the *credo* (*Yasna* xii) the believer says : " I choose for myself the excellent Spenta-Armaiti ; may she ever be with me ". She works with Asha, She rules over our Earth, and in places She represents our Mother-Earth, who sustains us and nourishes us all on her bosom. Spenta-Armaiti is our Mother, both physical and spiritual. When a Zoroastrian dies, he is left in Her care. After the body is placed inside the Tower of Silence and its destruction has begun, the people assembled outside recite certain holy chants beginning with the last line of the Kem-na Mazda " Salutation unto Armaiti ".

Haurvatat (*Khordad*) and *Ameretat* (*Amardad*) are often mentioned together in the *Gathas*. These names mean " Perfection " and " Immorta-

lity " respectively. They represent Perfection and Immortality which for the human being are to be attained simultaneously. *Haurvatat* presides over the waters that give health and strength. *Ameretat* rules over the vegetable kingdom and represents " the Tree of Immortality ".

5. *Yazatas*, literally " the Worshipful-Ones ", are the Divine Beings at a level lower than that of the Holy Immortals. The highest among these is *Sraosha*.

6. *Havani* is the metal mortar in which *Haoma* twigs are crushed and then mixed with water to form the sacred offering to the Divine Beings invoked.

7. *The Holy Questions* are those asked by Zarathushtra to Ahura Mazda, together with their answers, which

are included in the Gathas and which make up the sum total of His Revelation. These are invoked here as "Masters of Righteousness" in the sense that these lead to Righteousness.

8. *The Laws of Ahura* are those contained in the Scriptures.

9. *Yasna Haptanghaiti* are sections xxxv-xlii of the *Yasna*. These sections are perhaps next to the *Gathas* in age and are in the praise of the Holy Immortals.

10. *Airyema-Ishyo* is section liv of the *Yasna*. It is a short stanza in the Gatha dialect in praise of *Airyaman*, who is an ancient Aryan deity representing Friendship and Love. In the Avesta, as well as in the Veda, *Airyaman* is appropriately invoked at the time of marriage. In fact this verse (*Yas*. liv. 1) is used in the wedding

service of the Parsis.

11. *Visya*, the Lord of the Village, is the second of the five Lords of social organisation among the ancient Aryans. (See above, note on the Five Gahs).

12. *Baresman* is used for various ceremonies. In ancient times twigs of a certain plant were laid out or tied up in bundles. The size and number depended upon the ceremony to be performed. At the present time these are represented by thin metal wires.

13. *The Sacred Girdle* (the *Kusti*) is an essential part of the Zoroastrian dress. It is a very ancient institution going back to Aryan times, when Indians and Iranians were living together as one people. As a uniform indicating the Aryan race and an adherent of the Aryan religion every

child was invested with the Sacred Shirt (the *Sudreh*), and the Sacred Girdle (the *Kusti*) upon attaining a certain age. This was the *Navjot* (the New Birth) into the religious fold. Our Hindu brothers, too, call those who have been thus invested the "twice-born" (*dvija*).

14. *Apam-Napat* (literally "the Offspring of the Waters") is another Indo-Iranian deity. He is associated both with Water and with Fire. Probably this is a representation of lightning flashing from the clouds.

15. *Nairyosangha* (literally "praised by men") is associated with various deities. He acts as a messenger of Ahura-Mazda and wards off disease in the world. He is a close associate of Atar (Fire). In the Veda the name is an epithet of Fire. (See also note 13

on the *Atash Nyaish*).

16. *Dama-Upamana* is the Power going forth from the Sacred Word, specially against those who leave the path of Righteousness, and is always present, as it were, when there is a trial of faith by ordeal.

17. *The Souls of the departed* and the *Fravashis* are two distinct ideas. The Soul (*Ravan*) is that part of our being which enables us to distinguish between right and wrong. The name means " the chooser." The *Fravashi* is the eternal, divine part of our being. It is not corrupted however bad the individual may be.

When the Soul (*Ravan*) and the *Fravashi* are united,—when, in other words, the Soul realises the essential unity between itself and the eternal portion of its being,—then one has

achieved final salvation.

18. That Ahura-Mazda "hath advanced furthest in Righteousness" is a remarkable notion. The implication is that Ahura-Mazda advances along the path of Righteousness at the head of all His creation. The idea of endless progress is implied in this phrase. It also seems to imply that whatever heights the human soul may attain, Ahura-Mazda would always be above him.

Atash Nyaish.

The *Nyaish* (five in number) are shorter hymns compiled for daily use. The finest of these is that dedicated to Fire. The opening verses (3-5) are directly from the Gathas and verse 22 as well. Verses 9-18 are from *Yasna* xl (1-10). There are other poetical

passages of great beauty. Not merely the physical Fire but the inner Spiritual Fire is to be understood throughout.

1. The *Fire of Behram* is the holiest of the three grades of fire as installed to-day. These grades are: *Atash-Dadgah*, which is the household fire found in every home; *Atash-Adaran*, the consecrated fire of the Temple; and *Atash-Behram*, the most sacred and the highest of the Fires. The first can be kindled every day and can be tended by any Zarathoshti worshipper. The second has to be consecrated after many ceremonies. Only an ordained priest could tend it. It is not allowed to be extinguished after it is once kindled. The *Atash-Behram* (the Fire-Victorious) requires extremely complicated and elaborate cere-

monial before installation. Only a special class of priests, after careful preparatory ceremonies of purification, can go near the *Behram* Fire for tending it. While in attendance, they have to observe very strict ceremonial purity. The Fire of Behram is always called *Padshah* (or King). There are in all eight *Atash-Behram* Temples in India. Four are in Bombay, two in Surat, one in Navsari and one, the holiest and the oldest, in Udwada. This last is the *Iranshah* Fire, the visible symbol of the ancient Royal Glory of Iran. It has been blazing for nearly 1000 years, ever since its installation soon after the arrival of the Parsi Pilgrim Fathers at Sanjan. This Iranshah has been the centre of all Parsi hopes and aspirations through all these centuries and has

given comfort and solace to thousands of devout hearts.

2, 3, 4. The three verses (3, 4, 5) are from *Gatha Ahunavaiti* (xxxiii. 12, 13, 14). These constitute the prayer of Zarathushtra that his soul may be purified and strengthened, and in return the Prophet dedicates "the life indeed of his own Self" and the full fruits of his meditations unto Mazda and he offers all his words and deeds to the task of preaching the Law of Asha (Righteousness).

5. *The ancient Glory of the Aryan Race.* All through the history of the ancient Iranians we constantly find evidences of their pride in belonging to the Aryan race. Darius the Great, at the beginning of his Inscription at Behistun, mentions with evident pride that he is "a Parsa (Persian), son of a

Parsa, an Arya of Aryan race."

6. *The Royal Glory* has been regarded as a special spiritual emblem bestowed by Mazda upon the Rulers of Iran. In the *Zamyad Yasht* this Royal Glory is described as descending upon the various great Sovereigns in turn. In times of national peril and of temporary eclipse of Aryan rule at the hands of the enemy the various deities guard this Royal Glory and prevent its capture by the unworthy foes of Iran.
7. *Royal Husravah* is the illustrious King Kai-Khusrav of the Kayanian dynasty. His name means "well-famed". He is one of the Immortals; he retired into a cave after the completion of his task and he is waiting there until the call comes to him to serve Iran once again.

8. *The Lake Husravah* (the well-famed lake) has been mentioned as situated about fifty leagues from the Caspian Sea. It has been identified by some scholars with Lake Van. Others think it to be a land-looked bay of the Caspian. The name evidently indicates some connection with the Royal Kai-Khusrav.

9. *The Mount Asnavant* is near the Chaechista Lake and here Kai-Khusrav installed the famous Fire Goshasp.

10. *Lake Chaechista* is the Lake Urumiah, sacred in Zoroastrian history.

11. *Mountain Raevant* was the shrine of the Fire Burjin.

12. *The other Fires* refer to the various other holy shrines of Fire scattered through Iran.

13. *Nairyosangha* is the Spiritual Fire glowing in the hearts of Kings and inspiring them to do their duty. The phrase literally means "inspirer of the seed of royalty".

14. Fuel, Barsam, Milk and Mortar are the four things needed for the Haoma ceremony. The milk is to be mixed with Haoma juice. The ceremony is to represent all kingdoms of nature, and milk stands for the animal creation, and the metal mortar for the mineral kingdom.

15. *This house* is the human body and the fire to be kindled therein is the Spiritual Fire of Ahura-Mazda. This thought has been every beautifully brought out by the Parsi poet Firoz R. Batliwala in the fine poem આ તનનું કર આતશખાનું (Make a Fire-Temple of this Body).

16. The mighty Resurrection. The word *frasho-kereti* literally means "making renewed". It is the re-orientation of all one's life when the man has set his feet definitely on the path to God.

17. The word used in the sense of "joyous" originally means "swift," implying that the "joy of life" (*joie de vivre*) is desired; and this is amplified in the next line by the word "full". The idea is that the powers granted to us are to be utilised for bringing us the full meaning of life; life is to be a joyous and crowded experience if it is lived on the side of righteousness and inspired by the inner Fire.

18. The friend "that fareth forth" is the man who goes out into the everyday world, and He "that sits within" is the inner Fire. The idea here is that

all outer activities of man, should be dedicated to the inner man, the higher Self—the Spiritual Fire.

19. *Hadhanaepata* is the pomegranate, twigs of which are used in the ceremonies, together with those of Haoma, to represent the vegetable world.

20. The fuel brought to the Fire "purified by rules of Righteousness" consists of our shortcomings and vices which are to be "exposed to the Light", and transmuted into virtues, and these are offered to the inner Fire, "the son of Ahura-Mazda".

21. The whole of paragraph 19 is in Pazand and in order not to break up the flow of Avesta recital the Pazand passages are to be muttered (આગળમાં પઢે) not clearly chanted.

22. This verse is also from *Gatha Ahunavaiti* (xxxiv. 4). The reference is to the

"ordeal by fire" which leaves the devotee unharmed but works harm to the enemy at a mere gesture of God.

23. The various Fires mentioned here are the famous shrines of Iran.

24. These words (thrice repeated) occur at the end of every Nyaish and Yasht. Literally "I have to attain to Him," i. e. to the Divinity in whose honour the prayer has been composed.

25. *South* is the direction of the Holy Ones, as opposed to the North which is the abode of the Demons. (See note 7 in Kem-na Mazda).

26. The Waters and the Plants invoked here are not merely the earthly waters and plants but also the spiritual waters and plants—the Waters of Life and the Plants of Immortality.

Ahura-Mazda Yasht. The *Yashts*

(Songs of Praise) are the longer pieces usually dedicated to one of the Divine Beings. All the *Yazatas* and Amesha-Spentas do not have *Yashts* dedicated to them; but the majority have one in their name. These form part of the *Khordeh Avesta*, a miscellaneous collection of hymns, prayers and pieces, meant for daily use by all. Of the *Yashts* the first is in the name of the Supreme Being, Ahura Mazda. It is really made up of two pieces—the *Ahura-Mazda Yasht* proper and a small fragment usually called the *Bahman Yasht.* The former contains passages of great beauty and spiritual grandeur. The various "Names of Ahura Mazda" should form good subjects of meditation day after day. The first three verses form the usua liturgical beginning. The actual

Yasht begins with verse 7.

1. Verses 4 and 5 which occur several times in various pieces of the *Khordeh Avesta*, are in reality a short *Credo* and are from the *Yasna* (xi. 17-18). Verse 6 is the dedication of all one's powers to the service of God and His Will as represented by the Amesha-Spentas. The word *tanu* in the text originally means "body"; but in the Avesta (as also in Sanskrit) it is often used in the sense of the Self, i. e. all the faculties (physical, mental and spiritual) of a man. See also Sraosha Baz (verse 5) and Atash Nyaish (verse 5) when the word is used in the same sense.
2. Some texts contain the words મિસ્વાનહે ગાત્વો ખ઼ધાતહે (as also of the middle word) here. But these words are probably an interpolation.

3. *Us the Holy Immortals.* It is noteworthy that Ahura Mazda is here included among the Holy Immortals, making them seven in all. In the *Gathas* all these seven are sometimes addressed as "Mazda Ahuras" (*Mazdaos-cha Ahuraongho*, in the plural). Their unity is also emphasised in a famous passage of *Farvardin Yasht* (83): "These seven who are one in thought, and a single word, and deed whoso Father and Teacher is the Creator Ahura-Mazda."
4. *The Seed of Asha.* All good creation is often called "the Seed of Asha". Asha is the origin of all life and evolution, hence this phrase.
5. There is a clear difference implied here between "Knowledge" and "Wisdom", the latter being of the

Spirit.

6. The original name is in the negative from " Devoid of Hatred ".

7. *The Just Accountant*, literally, " He who remembers all"; implies that Ahura Mazda keeps full account of all acts of all creatures as mentioned in *Gatha Ahunavaiti* (xxix. 4).

8. *The Waters and the Trees*, see note 25 on *Atash Nyaish.*

9. *Two-legged serpents who distort the Truth* are hypocrites and false teachers. In another place (*Yasna* ix. 31) Haoma is asked to smite on the head " these soul-destroying distorters of Truth, who repeat the precepts of Religion but do not put them into practice."

10. *Wolves* are mentioned as typical wild beasts of prey, against whom

the Iranians required protection.

11. *Mutter* the Names means repeat them in an undertone or in the mind (not chanting them aloud). But the main idea here is turning them over and over in the mind, *meditating* on them and trying to realise their inner significance.

12. *Athravan* is Priest, the first and highest of the four classes of human beings. The other three are *Ratha-eshtar* (Warrior), *Vastrya* (Cultivator) and *Hutoksha* (Artisan). The close parallel with Hindu social divisions is very noticeable. *Athravan* means literally " he who tends the Fire."

13. *The Holy Word of Prosperity* is the name specially given to *Yasna* lviii on account of its contents.

14. *Wrath* (*Aeshma*) is the foremost lieutenant of the Evil Spirit, Ahri-

man. He is the root of all evil actions. In the *Gatha Ahunavaiti* (xxix. 1) he is put at the head of the list of evils from which the Soul of Mother Earth (*Geush Urvan*) has been suffering. It is noteworthy that the name of this *Aeshma Daeva* occurs in the Christian *Apocryphal Gospels* as *Asmodeus*.

15. *Varena* in the North of Iran (modern Gilan) was regarded as the abode of demons because of the wild inhospitable nature of the land and of the savage tribes who dwelt there.

16. *Airyana Vaeja* is the ancient cradle land of the Aryans. The name later became *Iranvej* and then *Iran*.

17. *Saoka* is a Divine Being, whose name means " brilliance."

18. *Daiti* is the sacred river flowing through Airyana Vaeja.

19. *Aredvi* is the Angel of Waters. She represents various things—the heavenly waters, the vital fluid in the human body, etc. Often the name is used for the ocean.

20. From verse 32 the so-called *Bahman Yasht* begins.

21. *Longer Yasna and shorter Yasna.* For ritual purposes the recital of the whole of the *Yasna* is often curtailed, and this is called the *shorter Yasna.*

22. Note how the Holy Immortals are called here those "dwelling in the abode" of Ahura Mazda. Some have translated the word *dami* (ābode) as "creation". That does not seem correct grammatically.

23. The two phrases in inverted commas in verse 34 are quoted directly

from *Gatha Ahunavaiti*, xxviii. 11 and xxx. 4 respeotively.

24. *Ushi-Darena*, "the Promoter of Wisdom", is a holy mountain closely connected with the life of Zarathushtra, as the spot where He attained Wisdom. Its exact position has not been ascertained exactly.

25. *The Serpent* is the Evil-One, *Ahriman*. In Avesta the word *mairya* (serpent) is used often to indicate the wicked (see note 8 above).

26. There seems to be some confusion in the arrangement of the paragraphs here. A more natural arrangement would be to transpose paragraphs 37 and 38.

27. *Asmo-khanvat* seems to have been among the earliest pupils of Zarathushtra outside His own family. In

the *Farvardin Yasht* (96) the name of Asmo-khanvat heads the list of the immediate pupils of Zarathushtra.

28. *Gaokarena*, also called the "White Haoma", is the Tree of Immortality.

29. *Mazandran* has always been looked upon as a region of evil because of the climate, the dense mountain-forests and the wild people there.

30. This sentence is in Pazand and has to be "muttered" (બાજમાં પડે), not clearly pronounced.

31. *Tishtrya* is the star Sirius, assóciated with the life-giving rains.

Nirang of the Ahura-Mazda Yasht.

1. *Nirang* is the name given to short Pazand pieces attached to most of the longer Yashts. They generally express abhorrence of evil.

2. *The day of Resurrection* is really an individual matter. When the individual human being turns his back upon the evil path, that is for him the Renovation of Life (*Frashokereti*), hence it is "the day of Resurrection" for him.

3. *Future existence*, literally it means the "body hereafter".